

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَصَّ ۝ كَتَبْنَا أَنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَى
لِّلْمُؤْمِنِينَ ۝ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا
تَذَكَّرُونَ ۝ وَكُم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ۝

Sūrah Al-A'rāf [The Heights (or The Wall with Elevations)] 7

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm-Sād. [These letters are one of the miracles of the Qur'ān and

none but Allāh (Alone) knows their meanings.] 2. (This is a) Book (the Qur'ān) sent down to you (O Muhammad ﷺ), so let not your breast be narrow therefrom, that you warn thereby; and a reminder to the believers. 3. [Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur'ān and Prophet Muhammad's *Sunnah*), and follow not any *Auliya'* (protectors and helpers who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember! 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي صَدْرِكَ	فَلَا يَكُنْ	أُنْزِلَ إِلَيْكَ	كِتَابٌ	الْمِصَّ	١
in your breast	so let not (there) be	sent down to you	a Book	Alif-Lam-Mim-Sad	
بِهِ	لِتُنْذِرَ	مِّنْهُ	حَرَجٌ		
with it	that you may warn	from it	a heaviness/narrowness		
مَا أُنْزِلَ	اتَّبِعُوا	لِلْمُؤْمِنِينَ	وَذِكْرِي		
what has been sent down	follow	to the believers	and (that it be) an admonition		
قَلِيلًا	أَوْلِيَاءَ	مِّنْ دُونِهِ	وَلَا تَتَّبِعُوا	مِّنْ رَبِّكُمْ	إِلَيْكُمْ
little	(any) protectors	besides Him	and follow not	from your Lord	to you
أَهْلَكْنَاهَا	مِّنْ قَرْيَةٍ	وَكَمْ	مَا تَذَكَّرُونَ		
We destroyed [them]	of towns	and how many	(is) what you remember		
قَائِلُونَ	أَوْهُمْ	بَيِّنَاتًا	بِأَسْنَا	فَجَاءَهَا	
slept at noon	or (when) they	(by) night	Our torment	and came to them	

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بِأَسْنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٥﴾ فَلَنَسْتَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْتَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصُصَنَّ عَلَيْهِمْ بِعِلْمِهِ مَا كُنَّا غَائِبِينَ ﴿٧﴾ وَالْوَزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

5. No cry did they utter when Our torment came upon them but this: "Verily, we were *Zālimūn* (polytheists and wrongdoers)." 6. Then surely We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. 7. Then surely We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent. 8. And the weighing on that day (Day of Resurrection) will be the true (weighing). So, as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

فَمَا كَانَ دَعْوَانَهُمْ	إِذْ	جَاءَهُمْ	بِأَسْنَأَ	إِلَّا	أَنْ قَالُوا
then their plea was not	when	came to them	Our punishment	but	that they said
إِنَّا	كُنَّا ظَالِمِينَ	فَلَنَسْأَلَنَّ الَّذِينَ			
indeed we	were wrongdoers	then We shall certainly question those			
أُرْسِلَ إِلَيْهِمْ	وَلَنَسْأَلَنَّ الْمُرْسَلِينَ				
to whom (Our Message) was sent down	and We shall certainly question the Messengers				
فَلَنَقْصُصَ عَلَيْهِمْ	عَلَيْهِمْ	بِعِلْمٍ	وَمَا كُنَّا غَائِبِينَ		
then surely We shall narrate	to them	with knowledge	and We were not absent		
وَالْوِزْنَ	يَوْمَئِذٍ	الْحَقُّ		فَمَنْ	
and the weighing	that day	(will be) the true (weighing)		so whose	
ثَقُلَتْ مَوَازِينُهُ	فَأُولَئِكَ هُمْ		الْمُفْلِحُونَ		
[his] Scale (of good) became heavy	then those		[they] (will be) the successful		

وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٦﴾ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا مَا تَشْكُرُونَ ﴿٧﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿٨﴾

9. And as for those whose Scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayāt*

(proofs, evidences, verses, lessons, signs, revelations, etc.). 10. And surely We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam," and they prostrated themselves, except *Iblīs* (Satan), he refused to be of those who prostrated themselves.

وَمَنْ	خَفَّتْ مَوَازِينُهُ،	فَأُولَٰئِكَ	الَّذِينَ
and whose	[his] Scale (of good) became light	then those	(are) who
خَسِرُوا أَنْفُسَهُمْ	بِمَا كَانُوا	بِعَايِنَتْنَا يُظْلِمُونَ ﴿١٠﴾	
incurred loss upon themselves	for what they used to	be unjust with Our Signs	
وَلَقَدْ مَكَّنَّاكُمْ	فِي الْأَرْضِ	وَجَعَلْنَا	لَكُمْ فِيهَا مَعِيشَةً
and surely We established you	on the earth	and We made	a livelihood in it for you
قَلِيلًا	مَا تَشْكُرُونَ ﴿١١﴾	وَلَقَدْ خَلَقْنَاكُمْ	ثُمَّ صَوَّرْنَاكُمْ
little	(is) that you give thanks	and surely We created you	then We gave you shape
ثُمَّ قُلْنَا	لِلْمَلَائِكَةِ	أَسْجُدُوا لِآدَمَ	فَسَجَدُوا إِلَّا إِبْلِيسَ
then We said	to the angels	prostrate to Adam	except Iblīs
	لَمْ يَكُنْ	مِنَ السَّاجِدِينَ ﴿١٢﴾	
	he was not	of those who prostrated	

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٣﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٤﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٦﴾

12. (Allāh) said: "What prevented you (O *Iblīs*) that you did not prostrate yourself, when I commanded you?" *Iblīs* said: "I am better than him (Adam), You created me from fire, and him You created from clay." 13. (Allāh) said: "(O *Iblīs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." 14. (*Iblīs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." 15.

(Allāh) said: "You are of those respited."

قَالَ مَا	مَنْعَكَ	أَلَّا تَسْجُدَ	إِذَا
He (Allah) said what	prevented you	that you (did) not prostrate	when
أَمَرْتُكَ	قَالَ أَنَا	خَيْرٌ مِنْهُ	خَلَقْنِي
I commanded you	he said I am	better than him	You created me
وَخَلَقْتَهُ	مِنْ طِينٍ	قَالَ	فَأَهْبِطْ
and You created him	from clay	He said	then get down
فَمَا يَكُونُ لَكَ	أَنْ تَتَكَبَّرَ	فِيهَا	فَأَخْرَجَ
for you it is not	that you show arrogance	in this	so get out
مِنَ الصَّغِيرِينَ	قَالَ	أَنْظِرْنِي	إِلَى يَوْمٍ
(are) of the disgraced ones	he said	reprieve me	till (the) Day
يُبْعَثُونَ	قَالَ إِنَّكَ	مِنَ الْمُنْظَرِينَ	
they are raised up	He said indeed you	(are) of the reprieved ones	

قَالَ فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَا يَتَّبِعُهُمُ بَيْنَ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ أَخْرَجَ مِنْهَا مَذْءُومًا وَمَأْمُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

16. (Iblīs) said: "Because You have sent me astray, surely, I will lie in wait against them (human beings) on Your straight path. 17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." 18. (Allāh) said (to Iblīs): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

قَالَ	فِيمَا أَغْوَيْتَنِي	لَأَقْعُدَنَّ لَهُمْ
he said	because [that] You have sent me astray	I would surely sit (in ambush) for them
صِرَاطَكَ	الْمُسْتَقِيمَ	ثُمَّ لَا يَتَّبِعُهُمُ
(on) Your way	straight	then surely I shall come to them
		مِنْ
		from

بَيْنَ أَيْدِيهِمْ	وَمِنْ خَلْفِهِمْ	وَعَنْ أَيْمَنِهِمْ	وَعَنْ شَمَائِلِهِمْ
before them	and from behind them	and from their right	and from their left
وَلَا يَجِدُ أَكْثَرَهُمْ	شَاكِرِينَ ﴿١٧﴾	قَالَ	أَخْرَجَ مِنْهَا
and You will not find most of them	grateful	He said	get out from this
مَذْهُورًا	لَمَنْ	تَبِعَكَ	مِنْهُمْ
expelled	certainly whoever	followed you	of them
أَجْمَعِينَ ﴿١٨﴾	مِنْكُمْ	لَأَمْلَأَنَّ جَهَنَّمَ	أَجْمَعِينَ ﴿١٨﴾
all	with you	indeed I would fill Hell	all

وَيَتَادَمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَ تَيْهَمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zālimūn* (unjust and wrongdoers)." 20. Then *Shaitān* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree except that you should become angels or become of the immortals." 21. And he [*Shaitān* (Satan)] swore by Allāh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

وَيَتَادَمُ أَسْكُنْ	أَنْتَ	وَزَوْجُكَ	الْجَنَّةَ	فَكُلَا
and O Adam dwell	you	and your wife	(in) Paradise	and eat (you both)
مِنْ حَيْثُ شِئْتُمَا	وَلَا تَقْرَبَا	هَذِهِ	الشَّجَرَةَ	tree
from wherever you wish	and (do) not approach (you both)	this	tree	
فَتَكُونَا	مِنَ الظَّالِمِينَ ﴿١٩﴾	فَوَسَّوَسَ	لَهُمَا	to them both
or you (both) will be	of the wrongdoers	then whispered suggestions	to them both	
الشَّيْطَانُ	لِيُبْدِيَ	لَهُمَا	عَنْهُمَا	to them (both)
Satan	to expose	to them (both)	what was concealed	

مِنْ سَوَاءَتَيْهِمَا	وَقَالَ	مَا نَهَيْكُمَا	رَبُّكُمَا	عَنْ هَذِهِ
from their private parts	and he said	(did) not forbid you	your Lord	from this
الشَّجَرَةَ إِلَّا	أَنْ تَكُونَا مَلَائِكَيْنِ	أَوْ تَكُونَا	مِنَ الْخَالِدِينَ ﴿٦٠﴾	
save tree	that you two become angels	or you two become	of the immortals	
وَقَاسَمَهُمَا	إِنِّي	لَكُمْ	لِمَنِ النَّصِيحِينَ ﴿٦١﴾	
and he swore to them both	indeed I am	to you (both)	of the sincere advisors	

فَدَلَّهِمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٦٢﴾ قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٣﴾

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, *Shaitān* (Satan) is an open enemy to you?" 23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

فَدَلَّهِمَا	بِغُرُورٍ	فَلَمَّا	ذَاقَا الشَّجَرَةَ	
so he led them (both)	with deceit	but when	they both tasted the tree	
بَدَتْ لَهُمَا	سَوْءَتُهُمَا	وَطَفِقَا		
become apparent to them (both)	their private parts	and they began		
يَخْصِفَانِ عَلَيْهِمَا	مِنْ وَرَقِ	الْجَنَّةِ	وَنَادَاهُمَا	رَبُّهُمَا
(to) covering themselves	with (the) leaves	(of) Paradise	and called out to them	their Lord
أَلَمْ أَنْهَكُمَا	عَنْ تِلْكَ الشَّجَرَةِ	وَأَقُلَّ	لَكُمَا	إِنَّ الشَّيْطَانَ
(did) I not forbid you both?	[from] that tree	and tell	[to] you both	verily Satan
لَكُمَا	عَدُوٌّ	مُبِينٌ ﴿٦٢﴾	فَالَا رَبَّنَا	ظَلَمْنَا أَنْفُسَنَا
to you both	(is) an enemy	open	they both said our Lord	we have wronged ourselves

وَأِنْ	لَمْ تَغْفِرْ	لَنَا	وَتَرْحَمَنَا	لَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾
and if	You (do) not forgive	us	and have (no) Mercy on us	we would certainly be of the losers

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعَ إِلَى حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَبْنَىٰ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِي سَوَاءَ تِكُمْ وَرِيشًا وَلِبَاسُ النَّقْوَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ ءَايَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

24. (Allāh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwā' (Eve), and *Shaitān* (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time." 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." 26. O Children of Adam! We have bestowed raiment upon you to cover your private parts, and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e. leave falsehood and follow truth).

قَالَ	أَهْبِطُوا	بَعْضُكُمْ	لِبَعْضٍ	عَدُوٌّ	وَلَكُمْ
He said	get down	some of you	to others	an enemy	and for you
فِي الْأَرْضِ	مُسْتَقَرٌّ	وَمَتَعَ	إِلَى حِينٍ ﴿٢٤﴾	قَالَ	
on the earth	(is) a dwelling place	and a livelihood	for a time	He said	
فِيهَا تَحْيَوْنَ	وَفِيهَا تَمُوتُونَ	وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾	يَبْنَىٰ		
in it you shall live	and in it you shall die	and from it you shall be taken out	O Children		
ءَادَمَ	قَدْ أَنْزَلْنَا	عَلَيْكُمْ	لِبَاسًا	يُورِي سَوَاءَ تِكُمْ	
(of) Adam	verily We have sent down	to you	clothing	which covers your private parts	
وَرِيشًا	وَلِبَاسٌ	النَّقْوَىٰ	ذَلِكَ	خَيْرٌ	ذَلِكَ
and (as) an adornment	and (the) garment	(of) piety	that	(is) better	this
مِنْ ءَايَاتِ اللَّهِ		لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾			
(is) from (the) Signs (of) Allah		so that they may remember			

يَبْنَىٰ ءَادَمَ لَا يَفْنَىٰكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

لِيُرِيَهُمَا سَوْءَ تِهْمَاهُمَا إِنَّهُ يَرَبُّكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٧﴾ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّا أَلَّهُ لَا يَأْمُرُ بِالْفَحِشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨﴾

27. O Children of Adam! Let not *Shaitān* (Satan) deceive you, as he got your parents [Adam and Hawwā' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabīlūhū* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayātīn* (devils) *Auliya'* (protectors and helpers) for those who believe not. 28. And when they commit a *Fāhisha* (evil deed, going round the Ka'bah in naked state, great sins and unlawful sexual intercourse), they say: "We found our fathers doing it, and Allāh has commanded it on us." Say: "Nay, Allāh never commands *Fāhisha*. Do you say of Allāh what you know not?"

يَبْنَىٰ	ءَادَمَ	لَا يَفْنَنَنَّكُمْ	الشَّيْطَانُ	كَمَا أَخْرَجَ آبَايَكُم
O Children	(of) Adam	let not seduce you	Satan	as he drove out your parents
مِنَ الْجَنَّةِ	يَنْزِعُ عَنْهُمَا	لِبَاسَهُمَا	لِيُرِيَهُمَا	سَوْءَ تِهْمَاهُمَا
from Paradise	stripping them of	their garments	to expose to them	their private parts
إِنَّهُ	يَرَبُّكُمْ	هُوَ	وَقَبِيلُهُ	مِنْ حَيْثُ لَا تَرَوْهُمْ
indeed [he]	does see you	he	and his host	you (do) not see them
إِنَّا	جَعَلْنَا الشَّيَاطِينَ	أَوْلِيَاءَ	لِلَّذِينَ	لَا يُؤْمِنُونَ ﴿٧﴾
verily We	have made the devils	guardians	of those who	(do) not believe
وَإِذَا فَعَلُوا	فَحِشَةً	قَالُوا	وَجَدْنَا عَلَيْهَا	ءَابَاءَنَا
and when they do	(some) lewdness	they say	we found on it	our fathers
وَاللَّهُ أَمَرَنَا	بِهَا	قُلْ إِنَّا أَلَّهُ	لَا يَأْمُرُ	
and Allah has commanded us	of it	say certainly Allah	(does) not command	
بِالْفَحِشَاءِ	أَتَقُولُونَ	عَلَى اللَّهِ	مَا لَا تَعْلَمُونَ ﴿٨﴾	
[of] lewdness	(do) you say?	of Allah	what you know not	

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ
 الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا
 الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾ يَبْنِيٰٓ عَادَمَ خُذُوا
 زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allāh and face the Qiblah, i.e. the Ka'bah at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allāh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)]. 30. A group He has guided, and a group deserved to be in error; (because) surely, they took the *Shayātīn* (devils) as *Auliya'* (protectors and helpers) instead of Allāh, and think that they are guided. 31. O Children of Adam! Take your adornment (by wearing your clean clothes) while praying [and going round (the *Tawāf* of) the Ka'bah], and eat and drink but waste not by extravagance, certainly He (Allāh) likes not *Al-Musrifūn* (those who waste by extravagance).

قُلْ	أَمَرَ رَبِّي	بِالْقِسْطِ	وَأَقِيمُوا وُجُوهَكُمْ	عِندَ
say	my Lord has commanded	[of] justice	and keep straight your faces (to Him)	at
كُلِّ	مَسْجِدٍ	وَادْعُوهُ	مُخْلِصِينَ لَهُ	الدِّينَ
every	prayer place/mosque	and invoke Him	(making) sincere	faith to Him
كَمَا بَدَأَكُمْ	تَعُودُونَ ﴿٢٩﴾	فَرِيقًا هَدَىٰ	وَفَرِيقًا حَقَّ	
as He created you	(so) shall you return	a group He has guided	and a group deserved	
عَلَيْهِمْ	الضَّلَالَةَ	إِنَّهُمْ اتَّخَذُوا	الشَّيَاطِينَ	أَوْلِيَاءَ
[on them]	the error	verily they took	the devils	(as) guardians
وَيَحْسَبُونَ	أَنَّهُمْ	مُّهْتَدُونَ ﴿٣٠﴾	يَبْنِيٰٓ	عَادَمَ
and they consider	that they	(are) guided	O Children	(of) Adam

خُذُوا زِينَتَكُمْ	عِنْدَ	كُلِّ	مَسْجِدٍ	وَكُلُوا	وَأَشْرَبُوا
take your adornment	at	every	prayer place/mosque	and eat	and drink
وَلَا تُسْرِفُوا	إِنَّهُ	لَا يُحِبُّ الْمُسْرِفِينَ			
but waste not by extravagance	indeed He	(does) not like the wasters			

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾

32. Say (O Muhammad ﷺ): "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His slaves, and *At-Tayyibāt* [all kinds of *Halāl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayāt* (Islamic laws) in detail for a people who have knowledge. 33. Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."

قُلْ	مَنْ حَرَّمَ	زِينَةَ اللَّهِ	الَّتِي	أَخْرَجَ لِعِبَادِهِ	
say	who has forbidden	(the) adornment (of) Allāh	which	He has produced for His slaves	
وَالطَّيِّبَاتِ	مِنَ الرِّزْقِ	قُلْ هِيَ	لِلَّذِينَ آمَنُوا	فِي الْحَيَاةِ	
and good things	of the sustenance	say these	for those who believe	in the life	
الدُّنْيَا	خَالِصَةٌ	يَوْمَ	الْقِيَمَةِ	كَذَلِكَ نَفْصِلُ	
(of) this world	exclusively	(on the) Day	(of) Resurrection	thus We explain in detail	
الْآيَاتِ	لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾	قُلْ	إِنَّمَا حَرَّمَ رَبِّي	الْفَوَاحِشَ	
the Signs	for a people who know	say	my Lord has only forbidden	shameful deeds	

وَمَا بَطَّنَ	مِنْهَا	مَا ظَهَرَ		
and which were committed secretly	of them	which were committed openly		
وَأَنَّ	الْحَقِّ	يَغَيْرِ	وَالْبَغْيِ	وَالْإِثْمَ
and that	[the] right	without	and transgression	and sins
وَأَنْ تَقُولُوا	سُلْطَنَا	بِهِ	مَا لَمْ يُنَزَّلْ	تُشْرِكُوا بِاللَّهِ
and that you say	any authority	for it	what He has not sent	you associate with Allah
		مَا لَا نَعْلَمُونَ	عَلَى اللَّهِ	
		what you (do) not know	of Allah	

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْقَدِمُونَ ﴿٣٤﴾ يَبْنِيٰٓءَ آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَبُواْ بِءَايَاتِنَا وَاسْتَكْبَرُواْ عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

وَلِكُلِّ	أُمَّةٍ	أَجَلٌ	فَإِذَا	جَاءَ أَجْلُهُمْ
and for every	people	(is) a fixed term	and when	their term approached
لَا يَسْتَأْخِرُونَ		سَاعَةً	وَلَا يَسْقَدِمُونَ	
they will not be able to delay (it)		an hour	nor they will be able to bring (it) earlier	
يَبْنِيٰٓءَ	آدَمَ	إِمَّا يَأْتِيَنَّكُمْ	رُسُلٌ	مِّنكُمْ
O Children	(of) Adam	if come to you	Messengers	from (among) you
يَقُصُّونَ عَلَيْكُمْ				
reciting to you				

فَلَاخَوْفٌ	وَأَصْلَحَ	فَمَنْ اتَّقَى	ءَايَاتِي
(will be) no fear	and mended himself	then who feared (Allah)	My Verses
بِآيَاتِنَا	وَالَّذِينَ كَذَّبُوا	وَلَا هُمْ يَحْزَنُونَ	عَلَيْهِمْ
Our Signs	and those who rejected	and they will not grieve	upon them
هُمْ	النَّارِ	أُولَئِكَ	عَنْهَا
they	(of) the Fire	(are the) dwellers	those
			وَأَسْتَكْبَرُوا
			and treated with arrogance
		فِيهَا	
		خَالِدُونَ	
		(would) abide forever	therein

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا آيِنَ مَا كُنتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

37. Who is more unjust than one who invents a lie against Allāh or rejects His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

فَمَنْ	أَظْلَمُ	مِمَّنْ افْتَرَى	عَلَى اللَّهِ كَذِبًا	أَوْ كَذَّبَ
then who	is more unjust	than (one) who invented	a lie against Allah	or rejected
بِآيَاتِهِ ۚ	أُولَئِكَ	يَنَالُهُمْ	نَصِيبُهُمْ	مِنَ الْكِتَابِ
His Verses	(they are) those	will reach them	their share	from the Book (of Decrees)
حَتَّىٰ إِذَا	جَاءَهُمْ	رُسُلُنَا	يَتَوَفَّوْنَهُمْ	
until when	come to them	Our messengers (angels)	causing them to die	
قَالُوا آيِنَ	مَا كُنتُمْ	تَدْعُونَ	مِنْ دُونِ اللَّهِ	
they ask where	(are) those (whom) you used to	invoke other than Allah		

عَلَىٰ أَنْفُسِهِمْ	وَشَهِدُوا	صَلُّوا عَنَّا	قَالُوا
against themselves	and they testify	they have forsaken us	they say
	كُفْرِينَ ﴿٧٧﴾	أَنَّهُمْ كَانُوا	
	disbelievers	that they were	

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أَخْرِبْنَهُمْ لِأُولِنَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَعَاتِبْنَاهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٧٨﴾

38. (Allāh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

قَالَ	ادْخُلُوا فِي أُمَمٍ	قَدْ خَلَتْ	مِنْ قَبْلِكُمْ	مِنَ الْجِنَّ
He said	enter you among nations	(indeed) who passed away	before you	of the jinn
وَالْإِنْسِ	فِي النَّارِ	كُلَّمَا	دَخَلَتْ أُمَّةٌ	لَعَنَتْ أُخْتَهَا
and humans	in the Fire	every time	a nation entered	it cursed its sister (nation)
حَتَّىٰ إِذَا دَارَكُوا	فِيهَا	جَمِيعًا	قَالَتْ أَخْرِبْنَهُمْ	
until when they will gather	in it (therein)	all	(the) last of them will say	
لَأُولِنَهُمْ	رَبَّنَا	هَؤُلَاءِ	أَضَلُّونَا	فَعَاتِبْنَاهُمْ
to (the) first of them	our Lord	these	misled us	so give them
مِنَ النَّارِ	قَالَ لِكُلِّ	ضِعْفٌ	وَلَكِنْ	لَا تَعْلَمُونَ ﴿٧٨﴾
of the Fire	He will say for everyone	(is) double (torment)	[and] but	you know not

وَقَالَتْ أُولُنَهُمْ لِأَخْرَبْنَهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٧٩﴾ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا

يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٣٩﴾ هُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٠﴾

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." 40. Verily, those who deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimūn* (criminals, polytheists, sinners). 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zālimūn* (polytheists and wrongdoers).

وَقَالَتْ أُولَئِهِمْ	لَاخِرَتَهُمْ	فَمَا	كَانَ لَكُمْ	عَلَيْنَا
and (the) first of them will say	to (the) last of them	not	is for you	upon us
مِنْ فَضْلٍ	فَذُوقُوا الْعَذَابَ	يَمَا كُنْتُمْ	تَكْسِبُونَ	
any superiority	so taste the torment	for what you used to	earn	
إِنَّ الَّذِينَ كَذَّبُوا	بِآيَاتِنَا	وَأَسْتَكْبَرُوا	عَنْهَا	
indeed those who rejected	Our Signs	and showed arrogance	to them	
لَا تُفْتَحُ	لَهُمْ	أَبْوَابُ	السَّمَاءِ	وَلَا يَدْخُلُونَ الْجَنَّةَ
will not be opened	for them	(the) gates	(of) heaven	nor they will enter Paradise
حَتَّى يَلِجَ الْجَمَلُ	فِي سَمِّ	الْخِيَاطِ	وَكَذَلِكَ	
until the camel passes	through (the) eye	(of) the needle	and thus	
نَجْزِي الْمُجْرِمِينَ	هُمْ	مِنْ جَهَنَّمَ	مِهَادٌ	وَمِنْ فَوْقِهِمْ
We recompense the criminals	for them (will be)	of Hell	a bed	and above them
غَوَاشٍ	وَكَذَلِكَ	نَجْزِي الظَّالِمِينَ		
(its) covering	and thus	do We recompense the wrongdoers		

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنُدْخِلَنَّهُمْ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٢﴾

42. But those who believed (in the Oneness of Allāh – Islamic Monotheism), and worked righteousness –We tax not any person beyond his scope – such are the dwellers of Paradise. They will abide therein forever. 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: “All praise and thanks are Allāh’s, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.” And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.”

وَالَّذِينَ آمَنُوا		وَعَمِلُوا الصَّالِحَاتِ		لَا نُكَلِّفُ نَفْسًا	
but those who believed		and did righteous deeds		We (do) not burden any person	
إِلَّا أَوْسَعَهَا	أُولَئِكَ	أَصْحَابُ	الْجَنَّةِ	هُمْ	فِيهَا
but (to) his capacity	those	(are the) dwellers	(of) Paradise	they	in it
خَالِدُونَ ﴿٤٣﴾		وَنَزَعْنَا مَا		فِي صُدُورِهِمْ	
(will) abide forever		and We removed what		(is) in their breasts	
تَجْرِي مِنْ تَحْتِهِمْ		وَقَالُوا		الْحَمْدُ لِلَّهِ	
[the] rivers flow under them		and they will say		Who all the praise (be) to Allah	
هَدَانَا	لِهَذَا	وَمَا كُنَّا	لِنَهْتَدِيَ	لَوْلَا	الَّذِي
guided us	to this	and never We were	to find guidance	if not	
أَنْ هَدَانَا اللَّهُ		لَقَدْ جَاءَتْ رُسُلُ		رَبِّنَا	
[that] Allah had guided us		indeed came (the) Messengers		(of) our Lord	
وَنُودُوا		أَنْ تِلْكَمُ		الْجَنَّةُ	
and it will be cried out to them		that this		(is) the Paradise	
		أَوْرَثْتُمُوهَا			
		تَعْمَلُونَ ﴿٤٢﴾		بِمَا كُنْتُمْ	
		do		for what you used to	

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ النَّارِ أَنِ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ
 قَالُوا نَعَمْ ۖ فَاذْنُ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا
 عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allāh is on the Zālimūn (polytheists and wrongdoers)." 45. Those who hindered (men) from the path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

وَنَادَىٰ أَصْحَابُ	الْجَنَّةِ	أَصْحَابَ	النَّارِ	أَنَّ
and will call out (the) dwellers	(of) Paradise	(to the) dwellers	(of) the Fire	that
قَدْ وَجَدْنَا مَا	وَعَدَنَا	رَبَّنَا	حَقًّا	فَهَلْ وَجَدْتُمْ
verily we have found what	had promised (to) us	our Lord	true	so (have) you found?
مَّا وَعَدَ	رَبُّكُمْ	حَقًّا	قَالُوا نَعَمْ	فَإِذْنُ مُؤَذِّنٌ
what had promised	your Lord	true	they will say yes	then a herald cried out
بَيْنَهُمْ	أَنَّ لَعْنَةَ اللَّهِ	عَلَى الظَّالِمِينَ ﴿٤٤﴾		
between them	that (the) Curse (of) Allah	(be) upon the wrongdoers		
الَّذِينَ يَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَيَبْغُونَهَا	عِوَجًا	
those who hinder (men)	from (the) path (of) Allah	and seek to make it	crooked	
وَهُمْ	بِالْآخِرَةِ	كَافِرُونَ ﴿٤٥﴾		
and they	in the Hereafter	(are) disbelievers		

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا ۖ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
 الظَّالِمِينَ ﴿٤٧﴾ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا

كُنْتُمْ تَسْتَكْبِرُونَ ﴿٥٨﴾

46. And between them will be a (barrier) screen and on Al-A'rāf (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, "Salāmum 'Alāikum" (peace be on you), and at that time they (men on Al-A'rāf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zālīmūn (polytheists and wrongdoers)." 48. And the men on Al-A'rāf (the wall) will call to the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

وَبَيْنَهُمَا	حِجَابٌ	وَعَلَى الْأَعْرَافِ	رِجَالٌ
and between them	(will be) a barrier	and on Al-Araf (heights)	(will be) men
يَعْرِفُونَ كُلًّا	بِسِيمَتِهِمْ	وَنَادَوْا	
who would recognise everyone	by their marks	and they will call out to	
أَصْحَابَ الْجَنَّةِ	أَنْ سَلِمَ	عَلَيْكُمْ	لَمْ يَدْخُلُوهَا
(of) Paradise (the) people (dwellers)	that peace	(be) on you	they (did) not enter it
وَهُمْ يَطْمَعُونَ ﴿٥٩﴾	وَإِذَا	صُرِفَتْ أَبْصَرُهُمْ	نِلْقَاءَ
but they would long (to do so)	and when	their eyes will turn	towards
النَّارِ	قَالُوا رَبَّنَا	لَا تَجْعَلْنَا	مَعَ الْقَوْمِ
(of) the Fire	they will say our Lord	(do) not place us	with
الظَّالِمِينَ ﴿٦٠﴾	وَنَادَىٰ أَصْحَابُ	الْأَعْرَافِ	رِجَالًا
(who are) the wrongdoers	and will call out (the) dwellers	(of) Al-Araf (heights)	men
يَعْرِفُونَهُمْ	بِسِيمَتِهِمْ	قَالُوا	مَا أَغْنَىٰ عَنْكُمْ
whom they would recognise	by their marks	saying	you (did) not avail
جَمْعُكُمْ	وَمَا كُنْتُمْ	تَسْتَكْبِرُونَ ﴿٦١﴾	
your number	and what you used to	show arrogance	

أَهْتُولَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ
 تَحْزَنُونَ ﴿٤٩﴾ وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا
 رَزَقَكُمْ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ
 لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ
 هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

49. Are they those, of whom you swore that Allāh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden to the disbelievers." 51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our Ayāt (proofs, signs, evidences, verses, lessons, revelations, etc.).

أَهْتُولَاءِ	الَّذِينَ أَقْسَمْتُمْ	لَا يَنَالُهُمُ اللَّهُ	بِرَحْمَةٍ
(are) they?	those (of) whom you swore	(that) Allah will not grant them	mercy
أَدْخُلُوا الْجَنَّةَ	لَا خَوْفٌ	عَلَيْكُمْ	وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾
enter Paradise	no fear	(shall be) on you	Nor shall you grieve
وَنَادَىٰ أَصْحَابُ	النَّارِ	أَصْحَابَ	الْجَنَّةِ
and will cry out (the) dwellers	(of) the Fire	(to the) dwellers	(of) Paradise
أَنْ	أَنْ	أَنْ	أَنْ
that	that	that	that
أَفِضُوا عَلَيْنَا	مِنَ الْمَاءِ	أَوْ	مِمَّا
pour on us	some water	or	of what
رَزَقَكُمْ اللَّهُ	قَالُوا	رَزَقَكُمْ اللَّهُ	قَالُوا
Allah has provided you	they will say	Allah has provided you	they will say
إِنَّ اللَّهَ حَرَّمَهُمَا	عَلَى الْكَافِرِينَ ﴿٥٠﴾	الَّذِينَ اتَّخَذُوا	دِينَهُمْ
indeed Allah has forbidden both	to the disbelievers	those who took	their religion
لَهُمَا	وَلَعِبًا	وَعَرَّتْهُمُ	الْحَيَاةُ
(as) amusement	and play	and deceived them	the life
لَهُمَا	وَلَعِبًا	وَعَرَّتْهُمُ	الْحَيَاةُ
(as) amusement	and play	and deceived them	the life
لَهُمَا	وَلَعِبًا	وَعَرَّتْهُمُ	الْحَيَاةُ
(as) amusement	and play	and deceived them	the life

هَذَا	يَوْمِهِمْ	كَمَا نَسُوا لِقَاءَ	نَسَنَهُمْ	فَالْيَوْمَ
this	(of) their Day	as they forgot (the) Meeting	We will forget them	so today
بَعَايِنَنَا يَجْحَدُونَ ﴿٥٢﴾		وَمَا كَانُوا		
reject Our Signs		and (because of) what they used to		

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ، يَوْمَ يَأْتِي تَأْوِيلُهُ، يَقُولُ الَّذِينَ نَسَوْهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

52. Certainly, We have brought to them a Book (the Qur'ān) which We have explained in detail with knowledge, – a guidance and a mercy to a people who believe. 53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allāh) has gone away from them.

وَلَقَدْ جِئْنَاهُمْ	بِكِتَابٍ	فَصَّلْنَاهُ	عَلَىٰ عِلْمٍ
and verily We have brought to them	a Book	which We have expounded	with knowledge
هُدًى	وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾	هَلْ يَنْظُرُونَ
a guidance	and a mercy	to a people who believe	(are) they waiting?
إِلَّا تَأْوِيلَهُ،	يَوْمَ	يَأْتِي تَأْوِيلُهُ،	يَقُولُ الَّذِينَ
but (for) its fulfillment	(the) Day	(when) its fulfillment will come	will say those who
نَسَوْهُ	مِنْ قَبْلُ	قَدْ جَاءَتْ رُسُلُ	رَبِّنَا
had forgot it	before	verily had come (the) Messengers	(of) our Lord
		بِالْحَقِّ	
		with the truth	

فَهَلْ	لَنَا	مِنْ شُفَعَاءَ	فَيَشْفَعُوا	لَنَا	أَوْ نُرَدُّ
so (do)?	we have	any intercessors	so (that) they intercede	for us	or we are sent back
فَنَعْمَلْ غَيْرَ	الَّذِي كُنَّا	نَعْمَلُ	قَدْ خَسِرُوا		
so (that) we do (deeds) other than	that which we used to	do	verily they have lost		
أَنْفُسَهُمْ	وَضَلَّ	عَنْهُمْ	مَا كَانُوا	يَقْتَرُونَ	
themselves	and has forsaken	them	what they used to	fabricate	

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawā*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)! 55. Invoke your Lord with humility and in secret. He likes not the aggressors.

إِنَّ رَبَّكُمْ	اللَّهُ	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	
indeed your Lord	(is) Allah	Who	created the heavens	and the earth	
فِي سِتَّةِ أَيَّامٍ	ثُمَّ اسْتَوَى	عَلَى الْعَرْشِ	يُغْشِي اللَّيْلَ		
Days in Six	then He ascended	on the Throne	He lets cover the night		
النَّهَارَ	يَطْلُبُهُ	حَثِيثًا	وَالشَّمْسُ	وَالْقَمَرُ	وَالنُّجُومُ
(over) the day	which seeks it	swiftly	and the sun	and the moon	and the stars
مُسَخَّرَاتٍ	بِأَمْرِهِ	أَلَا	لَهُ	الْخَلْقُ	وَالْأَمْرُ
(are) subjected	to His Command	beware	for Him	(is) the creation	and the command

تَضَرُّعًا	أَدْعُوا رَبَّكُمْ	رَبُّ الْعَالَمِينَ ﴿٥٦﴾	تَبَارَكَ اللَّهُ
humbly	call upon your Lord	(the) Lord (of) the worlds	blessed is Allah
لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٧﴾	إِنَّهُ	وَحُفِيَّةً	
likes not the transgressors	indeed He	and (in) secret	

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ ﴿٥٨﴾ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ حَتَّىٰ إِذَا
أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ
كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٩﴾

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's Mercy is (ever) near to the good-doers. 57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried heavy-laden clouds, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَلَا تُفْسِدُوا	فِي الْأَرْضِ	بَعْدَ	إِصْلَاحِهَا	وَادْعُوهُ
and (do) not make mischief	on the earth	after	its being set in order	and call Him
خَوْفًا	وَطَمَعًا	إِنَّ رَحْمَتَ اللَّهِ	قَرِيبٌ	مِّنَ الْمُحْسِنِينَ ﴿٥٨﴾
(with) fear	and longing	indeed (the) Mercy (of) Allah	(is) close	to the good-doers
وَهُوَ	الَّذِي	يُرْسِلُ الرِّيحَ	بُشْرًا	بَيْنَ يَدَيْ رَحْمَتِهِ
Who	and (it is) He	sends the winds	(as) glad tidings	before His Mercy
حَتَّىٰ إِذَا أَقْلَّتْ	سَحَابًا	ثِقَالًا	سُقْنَاهُ	لِبَلَدٍ مَّيِّتٍ
until when they carry	a cloud	heavy-laden	We drive it	to a land
فَأَنْزَلْنَا	بِهِ	الْمَاءَ	فَأَخْرَجْنَا	بِهِ
then We sent down	from it	water (rain)	then We brought forth	therewith

مِنْ كُلِّ الشَّجَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾	so that you may take heed We will raise up the dead thus (of) fruit every (kind).
--	---

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ، وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا كَذَلِكَ نَضْرِبُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرْنَكَ فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾ قَالَ يَتَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٦١﴾

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks. 59. Indeed, We sent Nūh (Noah) to his people and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Certainly, I fear for you the torment of a Great Day!" 60. The leaders of his people said: "Verily, we see you in plain error." 61. [Nūh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"

وَالَّذِي	رَبِّهِ	بِإِذْنِ	يَخْرِجُ نَبَاتَهُ	وَالْبَلَدُ الطَّيِّبُ
and that which	(of) its Lord	by (the) Order	its vegetation comes forth	good and land
خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا كَذَلِكَ نَضْرِبُ الْآيَاتِ	فَقَالَ	إِلَى قَوْمِهِ	لَقَدْ أَرْسَلْنَا نُوحًا	لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾
We diversely expound the signs	thus	but little	(does) not come forth	is bad
يَقَوْمِ	اعْبُدُوا اللَّهَ	مَا لَكُمْ	مِنْ إِلَهٍ غَيْرُهُ	إِنى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾
other than Him	any god	you have	(do) not	worship Allah O my people
إِنى	أَخَافُ عَلَيْكُمْ	عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿٥٩﴾
said the leaders	Great (awful)	(of) a Day	(the) torment	fear for you certainly I

مِنْ قَوْمِهِ	إِنَّا	لَنَرَّكَ	فِي ضَلَالٍ	مُبِينٍ	قَالَ يَقَوْمِ
of his people	verily we	see you	in error	plain	he said O my people
لَيْسَ بِي	ضَلَلَةٌ	وَلَكِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ	
(there) is not in me	an error	[and] but I am	a Messenger	from (the) Lord (of) the worlds	

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

62. "I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not. 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allāh and that you may receive (His) Mercy?" 64. But they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

أُبَلِّغُكُمْ	رِسَالَاتِ	رَبِّي	وَأَنْصَحُ	لَكُمْ	وَأَعْلَمُ
I convey to you	(the) Messages	(of) my Lord	and give advice	to you	and I know
مِّنَ اللَّهِ	مَا لَا تَعْلَمُونَ	أَوْ عَجِبْتُمْ	أَنْ جَاءَكُمْ		
from Allāh	that you (do) not know	(do) you wonder?	that has come to you		
ذِكْرٌ	مِّن رَّبِّكُمْ	عَلَى رَجُلٍ	مِّنكُمْ	لِيُنذِرَكُمْ	
a Reminder	from your Lord	upon a man	among you	that he may warn you	
وَلِتَتَّقُوا	وَلَعَلَّكُمْ تُرْحَمُونَ	فَكَذَّبُوهُ			
and so that you may fear (Allāh)	and that you may be shown Mercy	but they denied him			
فَأَنْجَيْنَاهُ	وَالَّذِينَ	مَعَهُ	فِي الْفُلِكِ	وَأَغْرَقْنَا الَّذِينَ	
and We saved him	and those	with him	in the ship	and We drowned those who	

عَمِينَ	قَوْمًا	إِنَّهُمْ كَانُوا	كَذَّبُوا بِآيَاتِنَا
blind	a people	indeed they were	denied Our Signs

وَالِإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ
الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ
الْكَاذِبِينَ ﴿٦٦﴾ قَالَ يَنْقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾
أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

65. And to 'Ād (people, We sent) their brother Hūd. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Will you not fear (Allāh)?" 66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars." 67. (Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists)! 68. "I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

وَالِإِلَىٰ عَادٍ	أَخَاهُمْ	هُودًا	قَالَ	يَنْقَوْمِ اعْبُدُوا اللَّهَ
and to 'Ad (We sent)	their brother	Hud	he said	O my people worship Allah
مَا	لَكُمْ	مِّنْ إِلَهِ	غَيْرُهُ	أَفَلَا تَتَّقُونَ ﴿٦٥﴾
(do) not	you have	any god	other than Him	then (will) you not fear (Allah)?
قَالَ الْمَلَأُ	الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ	إِنَّا	
said the leaders	(of) those who had disbelieved	of his people	verily we	
لَنَرُّكَ	فِي سَفَاهَةٍ	وَإِنَّا	لَنُظُنُّكَ	
[verily] see you	in folly	and verily we	[verily] consider you	
مِنَ الْكَاذِبِينَ ﴿٦٦﴾	قَالَ	يَنْقَوْمِ لَيْسَ	بِي	سَفَاهَةٌ
of the liars	he said	O my people (there) is not	folly	in me
وَلَكِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾	أُبَلِّغُكُمْ	
[and] but I am	a Messenger	from (the) Lord (of) the worlds	I convey to you	

رِسَالَتِ	رَبِّ	وَأَنَا	لَكُمْ	نَاصِحٌ	أَمِينٌ ﴿٦٩﴾
(the) Messages	(of) my Lord	and I am	to you	an advisor	trustworthy

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصَاطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٠﴾ قَالُوا أَاجْتَنَّا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَمَا كَانَ يَعْبُدُ آبَاؤُنَا فَإِنَّا بِيَمَائِعٍ مُّتَعِدْنَ إِن كُنتَ مِنَ الصّٰدِقِينَ ﴿٧١﴾

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nūh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful." 70. They said: "Have you come to us that we should worship Allāh Alone and forsake that which our fathers used to worship? So bring us that wherewith you have threatened us if you are of the truthful."

أَوْ عَجِبْتُمْ	أَنْ جَاءَكُمْ	ذِكْرٌ	مِّن رَّبِّكُمْ	عَلَى رَجُلٍ
(do) you wonder?	that has come to you	a Reminder	from your Lord	upon a man
مِّنكُمْ	لِيُنذِرَكُمْ	وَأَذْكُرُوا	إِذْ	جَعَلَكُمْ
from (among) you	that he may warn you	and remember	when	He made you successors
مِن بَعْدِ قَوْمِ نُوحٍ	وَزَادَكُمْ	فِي الْخَلْقِ	بَصَاطَةً	فَأَذْكُرُوا
(the) people after	(of) Noah	and increased you	in stature	so remember amply
آلَاءَ اللَّهِ	لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٠﴾	قَالُوا	أَجْتَنَّا	
(the) bounties (of) Allah	so that you may succeed	they said	(have) you come to us?	
لِنَعْبُدَ اللَّهَ وَحْدَهُ	وَنَذَرُ	مَا كَانَ	يَعْبُدُ	آبَاؤُنَا
that we worship Allah Alone	and forsake	what used to	worship our forefathers	
فَإِنَّا	يَمَّا	تَعِدْنَا	إِنْ كُنتَ	مِن الصّٰدِقِينَ ﴿٧١﴾
so bring to us	[of] what	you promise us	if you are	of the truthful

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَظْبٌ أَتُجَدِلُونِي فِي أَسْمَاءِ
 سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا نَزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْظُرُوا إِنِّي مَعَكُمْ مِنَ
 الْمُنْتَظِرِينَ ﴿٧١﴾ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا
 بَيَانِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

71. (Hūd) said: "torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named – you and your fathers – with no authority from Allāh? Then wait, I am with you among those who wait." 72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

قَالَ قَدْ	وَقَعَ عَلَيْكُمْ	مِنْ رَبِّكُمْ	رِجْسٌ	وَعَظْبٌ
he said verily	has fallen upon you	from your Lord	punishment	and anger
أَتُجَدِلُونِي	فِي أَسْمَاءِ	سَمَّيْتُمُوهَا		
(do) you dispute with me?	about (mere) names	which you have named (assigned)		
أَنْتُمْ	وَأَبَاؤُكُمْ	مَا نَزَلَ اللَّهُ	بِهَا	مِنْ سُلْطَانٍ
you	and your fathers	Allah has not sent down	for which	any sanction
فَانْظُرُوا	إِنِّي	مَعَكُمْ	مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾	فَأَنْجَيْنَاهُ
then wait you	verily I am	with you	of those who wait	then We saved him
وَالَّذِينَ	مَعَهُ	بِرَحْمَةٍ	مِنَّا	وَقَطَعْنَا دَابِرَ
and those	with him	by a mercy	from Us	and We cut (the) last remnant
الَّذِينَ كَذَبُوا	بَيَانِنَا	وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾		
(of) those who belied	Our Signs	and they were not believers		

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُورِمَ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ
 جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ
 فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ وَاذْكُرُوا إِذْ جَعَلَكُمْ

خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٣﴾

73. And to Thamūd (people, We sent) their brother Sālih. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allāh is a sign to you; so you leave her to graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you. 74. And remember when He made you successors after 'Ād (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth."

وَالِإِثْمُودَ	أَخَاهُمْ	صَلِيحًا	قَالَ يَنْقُومَ
and to Thamud (We sent)	their brother	Salih	he said O my people
أَعْبُدُوا اللَّهَ	مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ	قَدْ جَاءَكُمْ	أَعْبُدُوا اللَّهَ
worship Allah	(do) not you have any god other than Him	verily has come to you	
بَيِّنَةً	مِنْ رَبِّكُمْ هَذِهِ	نَاقَةُ اللَّهِ	لَكُمْ آيَةٌ
a clear proof	from your Lord this	she-camel (of) Allah	(is) a sign to you
فَذَرُوهَا تَأْكُلْ	فِي أَرْضِ اللَّهِ	وَلَا تَمَسُّهَا	يُسُوءَ
so you leave her to graze	in (the) earth (of) Allah	and (do) not touch her	with harm
فَيَأْخُذَكُمْ	عَذَابٌ أَلِيمٌ ﴿٧٤﴾	وَأَذْكُرُوا إِذْ	جَعَلَكُمْ
lest should seize you	a torment painful	and remember when	He made you
خُلَفَاءَ مِنْ بَعْدِ عَادٍ	وَبَوَّأَكُمْ	فِي الْأَرْضِ تَتَّخِذُونَ	مِنْ سُهُولِهَا
after successors	Ad and He gave you habitation	in the land	you take in its plains
قُصُورًا	وَتَنْحِتُونَ الْجِبَالَ	بُيُوتًا	فَاذْكُرُوا
palaces	and you carve out the mountains	(as) homes	so remember
ءَالَاءَ اللَّهِ	وَلَا تَعْثَوْا	فِي الْأَرْضِ	مُفْسِدِينَ ﴿٧٥﴾
(the) bounties (of) Allah	and (do) not go about	in the land	(as) mischief-makers

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾
 قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾ فَعَقَرُوا النَّاقَةَ
 وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ أَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

75. The leaders of those who were arrogant among his people said to those who were counted weak – to such of them as believed: “Know you that Salih is one sent from his Lord.” They said: “We indeed believe in that with which he has been sent.” 76. Those who were arrogant said: “Verily, we disbelieve in that which you believe in.” 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: “O Salih! Bring about your threats if you are indeed one of the Messengers (of Allāh).”

قَالَ الْمَلَأُ		الَّذِينَ اسْتَكْبَرُوا		مِنْ قَوْمِهِ	
said the leaders		(of) those who behaved arrogantly		of his people	
لِلَّذِينَ اسْتُضْعِفُوا		لِمَنْ ءَامَنَ		مِنْهُمْ	
to those who were oppressed		to (those) who had believed		among them	
أَتَعْلَمُونَ		قَالُوا إِنَّا		بِمَا أُرْسِلَ	
(do) you know?		they said indeed we		in what he has been sent	
أَنَّ صَالِحًا مُرْسَلٌ		مِنْ رَبِّهِ		إِنَّا	
that Salih		from his Lord (is) one sent		verily we	
بِهِ		قَالَ		الَّذِينَ اسْتَكْبَرُوا	
with [it]		said		those who showed arrogance	
مُؤْمِنُونَ ﴿٧٥﴾		بِهِ		كَافِرُونَ ﴿٧٦﴾	
(are) believers		[in it]		(are) disbelievers	
فَعَقَرُوا النَّاقَةَ		وَقَالُوا		يُصْلِحُ أَتَيْنَا	
then they hamstrung the she-camel		and they said		bring us O Salih	
وَعَتَوْا		عَنْ أَمْرِ رَبِّهِمْ		تَعِدُنَا	
and insolently defied		(of) their Lord (the) Order		you have been promising us	
إِن كُنْتَ		مِنَ الْمُرْسَلِينَ ﴿٧٧﴾		بِمَا	
if you are		(one) of the Messengers		what	

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٧٨﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَنقُورِ لَقَدْ

أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٧٨﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٧٩﴾

78. So the earthquake seized them, and they lay (dead), prostrate in their homes. 79. Then he (Sālih) turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers." 80. And (remember) Lūt (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Ālamīn (mankind and jinn)?"

فَأَخَذَتْهُمْ	الرَّجْفَةُ	فَأَصْبَحُوا	فِي دَارِهِمْ	جَثْمِينَ
so took them	an earthquake	and they became	in their homes	lay (dead) on their faces
فَتَوَلَّى	عَنْهُمْ	وَقَالَ	يَقَوْمِ	لَقَدْ أَبْلَغْتُكُمْ
then he turned away	from them	and said	O my people	verily I have conveyed to you
رِسَالَةَ	رَبِّي	وَنَصَحْتُ	لَكُمْ	وَلَكِنْ
(the) Message	(of) my Lord	and gave good advice	to you	[and] but
لَا تُحِبُّونَ النَّصِيحِينَ	وَلُوطًا	إِذْ	قَالَ لِقَوْمِهِ	
you (do) not like the advisers	and Lot	when	he said to his people	
أَتَأْتُونَ الْفَاحِشَةَ	مَا سَبَقَكُمْ	بِهَا	مِنْ أَحَدٍ	مِنَ الْعَالَمِينَ
(do) you commit lewdness?	has not preceded you	therein	anyone	of the worlds

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٠﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ ۚ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنْوَاسٌ يَنْطَهُرُونَ ﴿٨١﴾ فَأَنجَيْنَاهُ وَأَهْلَهُ ۚ إِلَّا أَمْرًا تَهُ ۚ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرِكَيْفَ كَانَتْ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٣﴾

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" 83. Then We

saved him and his family, except his wife; she was of those who remained behind (in the torment). 84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimūn* (criminals, polytheists and sinners).

إِنَّكُمْ	لَتَأْتُونَ الرِّجَالَ	شَهْوَةً	مِّنْ دُونِ	النِّسَاءِ	بَلْ أَنْتُمْ
verily you	approach men	lustfully	instead of	the women	nay you
قَوْمٌ	مُّسْرِفُونَ	وَمَا كَانَتْ	جَوَابَ	قَوْمِهِ	إِلَّا
(are) a people	(who) exceed limits	and was not (the) answer		(of) his people	but
أَنْ قَالُوا	أَخْرِجُوهُمْ	مِّنْ قَرْيَتِكُمْ	إِنَّهُمْ		
that they said	drive them out	of your town	verily they		
أَنَاسٌ يَّتَطَهَّرُونَ	فَأَنجَيْنَاهُ	وَأَهْلَهُ	إِلَّا أَمْرَأَتَهُ		
(are) people wanting to be pure		and his family	except his wife		
كَانَتْ مِنَ الْغَيْرِينَ	وَأَمْطَرْنَا	عَلَيْهِمْ	مَطَرًا		
she was among those who stayed behind	and We rained	on them	a rain		
فَانْظُرْ كَيْفَ	كَانَتْ عَاقِبَةُ	الْمُجْرِمِينَ			
so observe how	was (the) end	(of) the evildoers			

وَالِإِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ. قَدْ جَاءَ تَكْمِمْ بَيْنَهُ مِّنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِى الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh).] Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers."

وَالِى مَدْيَنَ	أَخَاهُمْ	شُعَيْبًا	قَالَ	يَقَوْمِ اعْبُدُوا اللَّهَ
and to Midian (We sent)	their brother	Shuaib	he said	O my people worship Allah
مَا لَكُمْ	مِّنْ إِلَهِ	غَيْرُهُ	قَدْ جَاءَكُمْ	بَيِّنَةٌ
you have (do) not	any god	other than Him	verily has come to you	a clear proof
مِّن رَّبِّكُمْ	فَأَوْفُوا الْكَيْلَ	وَالْمِيزَانَ	وَلَا تَبْخَسُوا النَّاسَ	
from your Lord	so give full measure	and weight	and (do) not deprive the people	
أَشْيَاءَهُمْ	وَلَا تَفْسِدُوا	فِي الْأَرْضِ	بَعْدَ	إِصْلَاحِهَا
(of) their things	and (do) not do mischief	on the earth	after	its being set in order
ذَٰلِكُمْ	خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ مُّؤْمِنِينَ	
that	(is) good	for you	if you are believers	

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنۢ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا وَّأَذْكُرُوا۟ إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمۡ وَانظُرُوا۟ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ مِّنْكُمْ ءَامَنُوا۟ بِآلِذِىۡٓ أُرْسِلَتْ بِهِۦ وَطَآئِفَةٌ لَّمۡ يُؤْمِنُوا۟ فَاصْبِرُوا۟ حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

86. "And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidūn* (mischief-makers, corrupters, liars). 87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allāh judges between us, and He is the Best of judges."

وَلَا تَقْعُدُوا	بِكُلِّ صِرَاطٍ	تُوعِدُونَ	وَتَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ
and (do) not sit	on every	road	threatening	and hindering
مَّنۢ ءَامَنَ	بِهِۦ	وَتَبْغُونَهَا	عِوَجًا	وَأَذْكُرُوا۟
(those) who believe	in Him	and seeking to make it	crooked	and remember

إِذْ كُنْتُمْ قَلِيلًا	فَكَثَّرَكُمُ	وَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ	
when you were a few	and He multiplied you	and see how was (the) end	
الْمُفْسِدِينَ ﴿٨٦﴾	وَإِنْ كَانَ طَائِفَةٌ	مِّنْكُمْ ءَامَنُوا بِالَّذِي	
(of) the mischief-makers	and if (there) is a party	of you who believed in that which	
أُرْسِلْتُ بِهِ	وَطَائِفَةٌ	لَّمْ يُؤْمِنُوا	فَاصْبِرُوا
I have been sent with [it]	and a party	who (did) not believe	then have patience
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا	وَهُوَ	خَيْرُ	الْحَاكِمِينَ ﴿٨٧﴾
till Allah shall judge between us	and He	(is the) Best	(of) the judges



قَالَ أَمْلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِي مِلَّةِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾ قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسَنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاضِلِينَ ﴿٨٩﴾

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?" 89. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgement."

قَالَ أَمْلَأُ	الَّذِينَ اسْتَكْبَرُوا	مِنْ قَوْمِهِ		
said the chiefs	(of) those who puffed up with pride	of his people		
لَنُخْرِجَنَّكَ	يَشْعِيبُ	وَالَّذِينَ ءَامَنُوا	مَعَكَ	
We shall certainly banish you	O Shuaib	and those who have believed	with you	
مِنْ قَرْيَتِنَا	أَوْ لَتَعُودَنَّ	فِي مِلَّةِنَا	قَالَ أَوَلَوْ	
from our town	or you shall return	to our religion	he said even though	
كُنَّا كَارِهِينَ ﴿٨٨﴾	قَدْ افْتَرَيْنَا	عَلَى اللَّهِ كَذِبًا	إِنْ عُدْنَا	
we are (who) hate (that)	verily we would be fabricating	a lie against Allah	if we returned	
فِي مِلَّتِكُمْ	بَعْدَ	إِذْ	بَخَّسَنَا اللَّهُ	مِنْهَا وَمَا يَكُونُ لَنَا
to your religion (faith)	after	when	Allah has rescued us	from it
أَنْ نَعُودَ	فِيهَا	إِلَّا	أَنْ يَشَاءَ	اللَّهُ رَبُّنَا
that we return	to it	except	that wills	our Lord
شَيْءٍ	عِلْمًا	عَلَى اللَّهِ تَوَكَّلْنَا	رَبَّنَا	افْتَحْ بَيْنَنَا
thing	(in His) knowledge	in Allah we put our trust	our Lord	judge between us

وَبَيْنَ	قَوْمَنَا	يَا الْحَقَّ	وَأَنْتَ	خَيْرُ	الْفَلَّاحِينَ ﴿٩٠﴾
and between	our people	in truth	and You	(are the) Best	(of) the judges

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا الْخَسِرُونَ ﴿٩١﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٩٢﴾ الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٣﴾ فَنَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأُ عَلَى قَوْمٍ كَفَرِينَ ﴿٩٤﴾

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers. 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

وَقَالَ الْمَلَأُ	الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ	لَئِنْ أَتَبَعْتُمْ شُعَيْبًا
and said the chiefs	those who disbelieved	among his people	if you followed Shuaib
إِنَّكُمْ	إِذَا	لَخَسِرُونَ ﴿٩١﴾	فَأَخَذَتْهُمُ
indeed you	then	(will be) certainly the losers	then took them
الرَّجْفَةُ	الَّذِينَ كَذَّبُوا شُعَيْبًا	جِثْمِينَ ﴿٩٢﴾	كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٣﴾
the earthquake	denied Shuaib	those who prostrate	they were Shuaib those who denied
فَنَوَلَّى عَنْهُمْ وَقَالَ	يَاقَوْمِ	لَقَدْ أَبْلَغْتُكُمْ	رِسَالَتِ رَبِّي وَنَصَحْتُ
so he turned	O my people	indeed I (have) conveyed to you	and gave good advice

لَكُمْ	فَكَيْفَ آسَى	عَلَى قَوْمٍ	كَافِرِينَ
to you	then how (can) I mourn	for a people	disbelievers

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
يَضُرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ
ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَى
ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا
فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humble themselves (and repent to Allāh). 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So, We seized them all of a sudden while they were unaware. 96. And if the people of the towns had believed and had the *Taqwā* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So, We took them (with punishment) for what they used to earn (polytheism and crimes).

وَمَا أَرْسَلْنَا	فِي قَرْيَةٍ	مِّن نَّبِيٍّ	إِلَّا أَخَذْنَا أَهْلَهَا	بِالْبَأْسَاءِ
and We sent not	to a town	any Prophet	but We took up its people	with adversity
وَالضَّرَّاءِ	لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾	ثُمَّ بَدَّلْنَا	مَكَانَ	السَّيِّئَةِ
and calamity	so that they may grow humble	then We changed	(in the) place	(of) the evil
الْحَسَنَةَ	حَتَّى عَفَوْا	وَقَالُوا	قَدْ مَسَّ ءَابَاءَنَا	الضَّرَّاءِ
the good	until they throve	and said	verily had touched our forefathers	calamity
وَالسَّرَّاءِ	فَأَخَذْنَاهُمْ	بَغْنَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿٩٥﴾
and affluence	so We seized them	suddenly	while they	(did) not perceive (it)
وَلَوْ	أَنَّ أَهْلَ	الْقُرَى	ءَامَنُوا	وَاتَّقَوْا
and if	[that] (the) people	(of) the towns	had believed	and feared (Allāh)

لَفَتَحْنَا	عَلَيْهِمْ	بَرَكَاتٍ	مِّنَ السَّمَاءِ	وَالْأَرْضِ
We would have opened	to them	blessings	from the heaven	and the earth
وَلَكِنْ كَذَّبُوا	فَأَخَذْتَهُمْ	بِمَا كَانُوا	يَكْسِبُونَ	
[and] but they denied	so We seized them	for what they used to	earn	

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَإِنِ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allāh? None feels secure from the Plan of Allāh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

أَفَأَمِنَ	أَهْلُ	الْقُرَىٰ	أَن يَأْتِيَهُمْ	
(did) then feel secure?	(the) people	(of) the towns	that comes to them	
بَأْسُنَا	بَيِّنًا	وَهُمْ	نَائِمُونَ ﴿٩٧﴾	أَوَإِنِ
Our punishment	(by) night	while they	(are) asleep	or (did) feel secure?
أَهْلُ	الْقُرَىٰ	أَن يَأْتِيَهُمْ	بَأْسُنَا	ضُحًى
(the) people	(of) the towns	that comes to them	Our punishment	(by) daylight
وَهُمْ يَلْعَبُونَ ﴿٩٨﴾	أَفَأَمِنُوا مَكْرَ اللَّهِ			
and they are playing	(did) they then feel secure (against the) Plan (of) Allah?			
فَلَا يَأْمَنُ مَكْرَ اللَّهِ	إِلَّا الْقَوْمُ	الْخَاسِرُونَ ﴿٩٩﴾		
(do) not feel secure (from the) Plan (of) Allah	but (do) not feel secure	except the people	(who are) the losers	

أَوَلَمْ يَهْدِ	لِلَّذِينَ	يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ	أَهْلِهَا	أَنْ
and (did) it not indicate?	to those who	inherit the land	after	that its people
لَوْ نَشَاءُ	أَصَبْنَهُمْ	يَذْنُوبِهِمْ	وَنَطْبَعُ	عَلَى قُلُوبِهِمْ
if We willed	We had punished them	for their sins	and We seal	up their hearts
فَهُمْ لَا يَسْمَعُونَ				
so (that) they hear not				

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

101. Those were the towns whose story We relate to you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allāh does seal up the hearts of the disbelievers (from every kind of religious guidance). 102. And most of them We found not true to their covenant, but most of them We found indeed *Fāsiqūn* (rebellious, disobedient to Allāh). 103. Then after them We sent Mūsā (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So, see how was the end of the *Mufsidūn* (mischief-makers, corrupters).

تِلْكَ	الْقُرَى	نَقُصُّ عَلَيْكَ	مِنْ أَنْبَاءِهَا	وَلَقَدْ جَاءَهُمْ
those	towns	We relate to you	of their stories	and verily came to them
رُسُلُهُمْ	بِالْبَيِّنَاتِ	فَمَا كَانُوا	لِيُؤْمِنُوا	
their Messengers	with clear proofs	but they were not	to believe	
بِمَا كَذَبُوا	مِنْ قَبْلُ	كَذَلِكَ	يَطْبَعُ اللَّهُ عَلَى قُلُوبِ	
in what they had denied	before	thus	Allah seals up (the) hearts	

الْكَافِرِينَ ﴿١٠٤﴾	وَمَا وَجَدْنَا	لَا أَكْثَرَهُمْ	مِنْ عَهْدٍ
(of) the disbelievers	and We (did) not find	in most of them	any covenant
وَإِنْ وَجَدْنَا أَكْثَرَهُمْ	لَفَاسِقِينَ	ثُمَّ بَعَثْنَا	مِنْ بَعْدِهِمْ مُوسَى
but We found most of them	indeed transgressors	then We sent	Moses
بِآيَاتِنَا	إِلَىٰ فِرْعَوْنَ	وَمَلَائِيهِ	فَظَلَمُوا
with Our Signs	to Pharaoh	and his chiefs	but they dealt unjustly
فَانْظُرْ	كَيْفَ كَانَتْ	عَاقِبَةُ	الْمُفْسِدِينَ ﴿١٠٥﴾
so observe	how was	(the) end	(of) the mischief-makers

وَقَالَ مُوسَىٰ يٰفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَيَّ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصّٰدِقِينَ ﴿١٠٦﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

104. And Mūsā (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists). 105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me." 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." 107. Then [Mūsā (Moses)] threw his stick and behold! it was a serpent, manifest!

وَقَالَ مُوسَىٰ	يٰفِرْعَوْنُ	إِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾
and Moses said	O Pharaoh	verily I am	a Messenger	from (the) Lord (of) the worlds
حَقِيقٌ عَلَيَّ	أَن	لَّا أَقُولُ	عَلَى اللَّهِ	إِلَّا الْحَقَّ ﴿١٠٥﴾
(it is) incumbent upon (me)	that	I (do) not say	about Allah	but the truth
قَدْ جِئْتُكُمْ	بِبَيِّنَةٍ	مِّن رَّبِّكُمْ	فَأَرْسِلْ مَعِيَ	
verily I have come to you	with a clear proof	from your Lord	so send with me	
بَنِي إِسْرَءِيلَ ﴿١٠٦﴾	قَالَ	إِنْ كُنتَ	جِئْتَ	بِآيَةٍ ﴿١٠٧﴾
(the) Children	he said	if you have	come	with a sign

فَإِذَا	فَأَلْقَى عَصَاهُ	مِنَ الصَّادِقِينَ	بِهَا إِنْ كُنْتَ	هِيَ	ثُمَّ
then behold	then he threw his staff	of the truthful	if you are	it	then bring
	مُبِينٌ	تُعْبَانُ	هِيَ		
	manifest	(was) a serpent	it		

وَنَزَعَ يَدَهُ، فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحَرُ
 عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ
 فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَا تُوَكُّ بِكُلِّ سَحَرٍ عَلِيمٍ ﴿١١٢﴾ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا
 إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; 110. "He wants to get you out of your land, so what do you advise?" 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect – 112. "That they bring to you all well-versed sorcerers." 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

وَنَزَعَ يَدَهُ،	فَإِذَا	هِيَ	بَيْضَاءُ	لِلنَّاظِرِينَ	
and he drew out his hand	and behold	it	(was) white (luminous)	for the beholders	
قَالَ الْمَلَأُ	مِنْ قَوْمِ	فِرْعَوْنَ	إِنَّ هَذَا	لَسَّحَرٌ	
said the chiefs	of (the) people	of Pharaoh	indeed this	(is) [indeed] a sorcerer	
عَلِيمٌ	يُرِيدُ	أَنْ يُخْرِجَكُمْ	مِنْ أَرْضِكُمْ		
well-versed	he wants	that he drives you out	from your land		
فَمَاذَا تَأْمُرُونَ	قَالُوا	أَرْجِهْ	وَأَخَاهُ		
so what (do) you recommend	they said	keep him in suspense	and his brother		
وَأَرْسِلْ	فِي الْمَدَائِنِ	حَاشِرِينَ	يَأْتُوكَ	بِكُلِّ	سَحَرٍ
and send	to the cities	heralds	they bring you	[with] every	sorcerer

عَلِيمٌ ﴿١١٢﴾	وَجَاءَ السَّحَرَةُ	فَزَعَوْنَ	قَالُوا	إِنَّ	لَنَا
knowing	and the sorcerers came	(to) Pharaoh	they said	indeed	for us
لَاجِرًا	إِنْ كُنَّا	نَحْنُ	الْغَالِبِينَ ﴿١١٣﴾		
(indeed) (would be) a reward	if we are	[we]	the winners		

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْثَرَهُبُهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَّعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." 115. They said: "O Mūsā (Moses)! Either you throw (first), or shall we have the (first) throw?" 116. He [Mūsā (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mūsā (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

قَالَ نَعَمْ	وَإِنَّكُمْ	لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾	قَالُوا يَمُوسَى		
he said yes	and indeed you	surely (will be) of the nearest (to me)	they said O Moses		
إِمَّا	أَنْ تُلْقَى	وَإِمَّا	أَنْ نَكُونَ	نَحْنُ	الْمُلْقِينَ ﴿١١٥﴾
either	[that] you throw (first)	or	[that] we will be	[we]	the throwers
أَلْقُوا	فَلَمَّا أَلْقَوْا	سَحَرُوا أَعْيُنَ	النَّاسِ		
you throw	so when they threw	they enchanted (the) eyes	(of) the people		
وَأَسْثَرَهُبُهُمْ	وَجَاءُوا	بِسِحْرِ	عَظِيمٍ ﴿١١٦﴾	وَأَوْحَيْنَا	
and overawed them	and came up	with a magic	great	and We inspired	
إِلَى مُوسَى	أَنْ أَلْقِ عَصَاكَ	فَإِذَا	هِيَ تَلْقَفُ	مَا يَأْفِكُونَ ﴿١١٧﴾	
to Moses	that throw your staff	and behold	it swallowed	what they had made	

فَوَقَعَ الْحَقُّ	وَبَطَلَ	مَا كَانُوا	يَعْمَلُونَ ﴿١١٩﴾
thus the truth was established	and proved vain	what they used to	do

فَعُلبُوا هُنَالِكَ وَانْقَلَبُوا صَٰغِرِينَ ﴿١٢٠﴾ وَأَلْقَى السَّحَرَةُ سَٰجِدِينَ ﴿١٢١﴾ قَالُوا ءَامَنَّا بِرَبِّ
 الْعَالَمِينَ ﴿١٢٢﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٣﴾ قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ
 هَٰذَا لَمَكْرٌ مَّكَّرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٤﴾ لَأُقَطِّعَنَّ
 أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٥﴾

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: "We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists). 122. "The Lord of Mūsā (Moses) and Hārūn (Aaron)." 123. Fir'aun (Pharaoh) said: "You have believed in him [Mūsā (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

فَعُلبُوا هُنَالِكَ	وَانْقَلَبُوا صَٰغِرِينَ ﴿١٢٠﴾	وَأَلْقَى السَّحَرَةُ	
so they were defeated there	and returned disgraced	and the sorcerers fell down	
سَٰجِدِينَ ﴿١٢١﴾	قَالُوا	ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢٢﴾	رَبِّ مُوسَى
prostrate	they said	we believed in (the) Lord (of) the worlds	(the) Lord (of) Moses
وَهَارُونَ ﴿١٢٣﴾	قَالَ فِرْعَوْنُ	ءَامَنْتُمْ بِهِ	قَبْلَ أَنْ ءَاذَنَ
and Aaron	Pharaoh said	you believed in him	before that I give permission
إِنَّ هَٰذَا	لَمَكْرٌ	مَّكَّرْتُمُوهُ	لِتُخْرِجُوا
certainly this	(is) surely a plot	which you have plotted	in the city
أَهْلَهَا	فَسَوْفَ تَعْلَمُونَ ﴿١٢٤﴾	لَأُقَطِّعَنَّ أَيْدِيَكُمْ	
its people	but soon you shall know	I would surely cut off your hands	
وَأَرْجُلَكُمْ	مِنْ خِلَافٍ	ثُمَّ لَأُصَلِّبَنَّكُمْ	أَجْمَعِينَ ﴿١٢٥﴾
and your feet	from opposite sides	then I will surely crucify you	all

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا نَنقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتُنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ قَالَ سَنُقْبِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

125. They said: "Verily, we are returning to our Lord. 126. "And you take vengeance on us only because we believed in the *Ayāt* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims." 127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mūsā (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

قَالُوا	إِنَّا	إِلَىٰ رَبِّنَا	مُنْقَلِبُونَ	وَمَا نَنقِمُ
and you (do) not take vengeance	(will be) returning	to our Lord	indeed we	they said
مِنَّا	إِلَّا	أَنْ ءَامَنَّا	بِآيَاتِ رَبِّنَا	لَمَّا جَاءَتُنَا
on us	but	that we believed	in (the) Signs	when (of) our Lord
رَبَّنَا	أَفْرِغْ عَلَيْنَا	صَبْرًا	وَتَوَفَّنَا	مُسْلِمِينَ
our Lord	pour out on us	patience	and cause us to die	(as) Muslims
وَقَالَ الْمَلَأُ	مِنْ قَوْمِ	فِرْعَوْنَ	أَتَذَرُ مُوسَىٰ	
and said the chiefs	of (the) people	(of) Pharaoh	(will) you leave Moses?	
وَقَوْمَهُ	لِيُفْسِدُوا	فِي الْأَرْضِ	وَيَذَرَكَ	وَأِلِهَتَكَ
and his people	to spread mischief	in the land	and they forsake you	and your gods
قَالَ	سَنُقْبِلُ أَبْنَاءَهُمْ	وَنَسْتَحْيِي نِسَاءَهُمْ	وَإِنَّا	
he said	we will kill their sons	and we will let live their women	and certainly we	
فَوْقَهُمْ	قَاهِرُونَ			
over them	(are) dominant powers			

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أَوْزَيْنَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾

128. Mūsā (Moses) said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqūn* (the pious)." 129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

قَالَ مُوسَى	لِقَوْمِهِ	اسْتَعِينُوا بِاللَّهِ	وَأَصْبِرُوا	إِنَّ الْأَرْضَ
Moses said	to his people	seek help from Allah	and be patient	indeed the earth
لِلَّهِ	يُورِثُهَا	مَنْ يَشَاءُ	مِنْ عِبَادِهِ	
(belongs) to Allah	He gives it as a heritage	(to) whom He wills	of His slaves	
وَالْعَاقِبَةُ	لِلْمُتَّقِينَ ﴿١٢٨﴾	قَالُوا	أَوْزَيْنَا مِنْ قَبْلُ	أَنْ تَأْتِيَنَا
and (the) end	(is) for the pious	they said	we suffered hurt before	[that] you came to us
وَمِنْ بَعْدِ مَا	جِئْتَنَا	قَالَ	عَسَى رَبُّكُمْ	
and after	you came to us	he said	(it) may be your Lord	
أَنْ يُهْلِكَ	عَدُوَّكُمْ	وَيَسْتَخْلِفَكُمْ	فِي الْأَرْضِ	فَيَنْظُرَ
that He will destroy your enemy	and make you successors	in the land	so (that) He may see	
كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾	وَلَقَدْ أَخَذْنَا	آلَ	فِرْعَوْنَ	
how you act	and verily We afflicted	(the) people	(of) Pharaoh	
بِالسِّنِينَ	وَنَقْصٍ	مِنَ الثَّمَرَاتِ	لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾	
with years (of drought)	and shortness	of fruits	so that they may receive admonition	

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ. وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ ۚ أَلَا إِنَّمَا طَّيَّرْتَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا آمَنَّا بِكَ مِنْ آيَةٍ لَتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۚ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣٣﴾

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh but most of them know not. 132. They said [to Mūsā (Moses)]: "Whatever *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you." 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimūn* (criminals, polytheists and sinners).

فَإِذَا	جَاءَتْهُمْ	الْحَسَنَةُ	قَالُوا لَنَا	هَذِهِ	وَإِنْ تُصِبْهُمْ
but when	came to them	the good	they said for us	this (is)	and if afflicted them
سَيِّئَةٌ	يَطَّيَّرُوا بِمُوسَى	وَمَنْ	مَعَهُ ۚ	أَلَا	
evil	they ascribed evil omens to Moses	and those	with him	behold	
إِنَّمَا طَّيَّرْتَهُمْ	عِنْدَ اللَّهِ	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿١٣١﴾		
only their evil omens	(are) with Allah	[and] but most of them	know not		
وَقَالُوا آمَنَّا بِكَ	مِنْ آيَةٍ	لَتَسْحَرَنَا بِهَا	تَأْنِيًا	يَهُ ۚ	
and they said whatever	of a sign	to enchant us	you bring us	with it	
فَمَا نَحْنُ	لَكَ	بِمُؤْمِنِينَ ﴿١٣٢﴾	فَأَرْسَلْنَا	عَلَيْهِمُ	الطُّوفَانَ
then not we	(shall be) in you	believers	so We sent	on them	the flood
وَالْجَرَادَ	وَالْقُمَّلَ	وَالضَّفَادِعَ	وَالْدَّمَ	آيَاتٍ	مُفَصَّلَاتٍ
and the locusts	and the lice	and the frogs	and the blood	(as) signs	manifest
فَاسْتَكْبَرُوا	وَكَانُوا قَوْمًا	مُجْرِمِينَ ﴿١٣٣﴾			
but they showed arrogance	and they were a people	criminals			

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمُوسَىٰ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾ فَانْقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

134. And when the punishment fell on them, they said: "O Mūsā (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

وَلَمَّا وَقَعَ	عَلَيْهِمُ	الرِّجْزُ	قَالُوا يَمُوسَىٰ	أَدْعُ لَنَا
and when fell	on them	the penalty	they said O Moses	invoke for us
رَبَّكَ	بِمَا عَهِدَ	عِنْدَكَ	لَئِن كَشَفْتَ	عَنَّا
your Lord	(because) of what He promised	to you	if you removed	from us
الرِّجْزَ	لَنُؤْمِنَنَّ لَكَ	وَلَنُرْسِلَنَّ مَعَكَ		
the penalty	we shall certainly believe in you	and surely we shall send with you		
بَنِي إِسْرَءِيلَ	فَلَمَّا كَشَفْنَا	عَنْهُمْ	الرِّجْزَ	
(of) Israel	but when We removed	from them	the penalty	
إِلَىٰ أَجَلٍ	هُمْ	بَلَغُوهُ	إِذَا	هُمْ يَنْكُثُونَ
to a (fixed) term	they	had to reach it	then	they broke the promise
فَانْقَمْنَا	مِنْهُمْ	فَأَغْرَقْنَاهُمْ	فِي الْيَمِّ	
so We took retribution	from them	and We drowned them	in the sea	
بِأَنَّهُمْ كَذَّبُوا	بِآيَاتِنَا	وَكَانُوا	عَنْهَا	غَافِلِينَ
because they belied	Our Signs	and they were	of them	heedless

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنُ وَقَوْمُهُ. وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾ وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mūsā (Moses)! Make for us an *ilāh* (a god) as they have *ālihah* (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allāh and what is obligatory upon you, i.e. to worship none but Allāh Alone, the One and the Only God of all that exists)."

وَأَوْرَثْنَا الْقَوْمَ	الَّذِينَ كَانُوا يُسْتَضْعَفُونَ	مَشْرِقَ		
and We let inherit the people	who were	considered weak	(the) eastern (parts)	
وَمَغْرِبَهَا	الَّتِي بَرَكْنَا فِيهَا	وَتَمَّتْ		
and its western (parts)	of the land	and were fulfilled	wherein	which We sent our blessings
كَلِمَتُ رَبِّكَ	الْحُسْنَىٰ	عَلَىٰ بَنِي	إِسْرَءِيلَ	
(of) your Lord	the fair	to (the) Children	(of) Israel	
بِمَا صَبَرُوا	وَدَمَرْنَا	مَا كَانُوا يَصْنَعُونَ	فِرْعَوْنُ	
(because) of what they endured	and We destroyed	what used to	manufacture Pharaoh	
وَقَوْمُهُ.	وَمَا كَانُوا يَعْرِشُونَ	وَجَوَزْنَا	بَنِي	
and his people	and what they used to	erect	and We led across	(the) Children
إِسْرَءِيلَ	فَأَتَوْا	عَلَىٰ قَوْمٍ	يَعْكُفُونَ عَلَىٰ أَصْنَامٍ	
(of) Israel	the sea	then they came	upon a people	devoted to idols

لَهُمْ	قَالُوايَمُوسَى	أَجْعَلْ لَنَا	إِلَهًا	كَمَا	لَهُمْ	ءَالِهَةٌ
they had	they said O Moses	make for us	a god	as	they have	gods
قَالَ إِنَّكُمْ			قَوْمٌ يَجْهَلُونَ			
he said verily you			(are) a people (who) know nothing			

إِنَّ هَؤُلَاءِ مُتَبَّرٌ مَا هُمْ فِيهِ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

139. [Mūsā (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain." 140. He said: "Shall I seek for you an *ilāh* (a god) other than Allāh, while He has given you superiority over the '*Ālamīn* (mankind and jinn of your time)." 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

إِنَّ هَؤُلَاءِ	مُتَبَّرٌ	مَا	هُمْ	فِيهِ
certainly these (people)	(are) to be destroyed	(for) that which	they	(are) in it
وَبَاطِلٌ	مَا كَانُوا	يَعْمَلُونَ	قَالَ	أَغَيْرَ اللَّهِ
and (is in) vain	what they are	doing	he said	(should) other than Allah?
أَبْغِيكُمْ	إِلَهًا	وَهُوَ	فَضَّلَكُمْ	عَلَى الْعَالَمِينَ
I seek for you	a god	while He	has exalted you	above the worlds
وَإِذْ	أَنْجَيْنَاكُمْ	مِّنْ آلِ	فِرْعَوْنَ	
and (remember) when	We saved you	from (the) people	(of) Pharaoh	
يَسُومُونَكُمْ	سُوءَ	الْعَذَابِ	يُقْتُلُونَ أَبْنَاءَكُمْ	
who afflicted you	(with the) worst	torment	killing your sons	

وَنَسْتَحْيُوا نِسَاءَكُمْ	وَفِي ذَٰلِكُمْ	بَلَاءٌ	مِّن رَّبِّكُمْ عَظِيمٌ
and letting your women live	and in that	(was) a trial	great from your Lord

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِّمَقَّتْ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلَفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرِنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ ثَبَّتْ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

142. And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the *Mufsidūn* (mischiefmakers)." 143. And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā (Moses) fell down unconscious. Then when he recovered his senses he said: "Glorified are You, I turn to You in repentance and I am the first of the believers."

وَوَاعَدْنَا مُوسَى	ثَلَاثِينَ	لَيْلَةً	وَأَتَمَمْنَاهَا
and We appointed (for) Moses	thirty	nights	and We completed them
بِعَشْرِ فِتْمٍ	مِيقَاتٍ	رَبِّهِ	أَرْبَعِينَ لَيْلَةً
with ten (more)	then was completed	(the) set term	(of) his Lord (of) forty nights
وَقَالَ مُوسَى	لِأَخِيهِ هَارُونَ	أَخْلَفْنِي	فِي قَوْمِي وَأَصْلِحْ
and Moses said	to his brother Aaron	take my place	in my people and do right

وَلَا تَتَّبِعْ	سَبِيلَ	الْمُفْسِدِينَ ﴿١٤٤﴾	وَلَمَّا	جَاءَ مُوسَىٰ
and follow not	(the) way	(of) the mischief-makers	and when	Moses came
لِمِيقَاتِنَا	وَكَلَّمَهُ،	رَبُّهُ،	قَالَ رَبِّ	أَرِنِي
at Our appointment	and spoke to him	his Lord	he said O my Lord	show me (Yourself)
أَنْظُرَ إِلَيْكَ	قَالَ	لَنْ تَرِنِي	وَلَكِنْ أَنْظُرْ	
(that) I may look upon You	He said	you will never (be able to) see Me	[and] but look	
إِلَى الْجَبَلِ	فَإِنْ أَسْتَقَرَّ مَكَانُهُ،	فَسَوْفَ تَرِنِي		
at the mountain	[then] if it remained firm (in) its place	then you might see me		
فَلَمَّا	تَجَلَّىٰ رَبُّهُ،	لِلْجَبَلِ	جَعَلَهُ،	دَكًّا
and when	his Lord revealed (His) Glory	to the mountain	He made it	(as) dust
وَحَرَّ مُوسَىٰ	صَعِقًا	فَلَمَّا أَفَاقَ	قَالَ سُبْحَانَكَ	
and fell down Moses	unconscious	and when he recovered	he said Glory be to You	
بَبْتُ إِلَيْكَ	وَأَنَا	أَوَّلُ	الْمُؤْمِنِينَ ﴿١٤٥﴾	
I return to You in repentance	and I am	(the) first	(of) the believers	

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَىٰ فَخُذْ مَا آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

144. (Allāh) said: "O Mūsā (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold to these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fāsiqūn (the rebellious, disobedient to Allāh)."

قَالَ يَمُوسَىٰ	إِنِّي	اصْطَفَيْتُكَ	عَلَى النَّاسِ	بِرِسَالَتِي
He said O Moses	indeed I	have chosen you	above (all) people	by My Messages

وَبِكَلَامِي	فَخُذْ مَا	ءَاتَيْتُكَ	وَكُنْ	مِنَ الشَّاكِرِينَ
and by My speaking (to you)	so hold what	I have given you	and be	of the grateful
وَكُتِبْنَا لَهُ	فِي الْأَلْوَاكِ	مِنْ كُلِّ	شَيْءٍ	مَوْعِظَةٍ
and We ordained	in the Tablets	from every	thing	admonition
وَتَفْصِيلًا	لِكُلِّ	شَيْءٍ	فَخُذْهَا	بِقُوَّةٍ
and explanation	for every	thing	so hold these	with firmness
يَأْخُذُوا بِأَحْسَنِهَا	سَأُورِيكُمْ	دَارَ	الْفَاسِقِينَ	
to take (the) best of it	I shall show you	(the) home	(of) the transgressors	

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

146. I shall turn away from My *Ayāt* (Verses of the Qur'ān) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them. 147. Those who deny Our *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection), vain are their deeds. Are they requited with anything except what they used to do?

سَأَصْرِفُ	عَنْ آيَاتِي	الَّذِينَ يَتَكَبَّرُونَ	فِي الْأَرْضِ	بِغَيْرِ
I shall turn away	from My Signs	those who behave arrogantly	in the earth	without
الْحَقِّ	وَإِنْ يَرَوْا	كُلَّ	آيَةٍ	لَا يُؤْمِنُوا
(any) right	and if they see	every	sign	they believe not
				بِهَا
				in them

وَأِنْ يَرَوْا سَبِيلَ	الرُّشْدِ	لَا يَتَّخِذُوهُ	سَبِيلًا
and if they see (the) way	(of) righteousness	they will not take it	(as their) way
وَأِنْ يَكُونُوا سَابِقِينَ	الْأَعْيَى	يَتَّخِذُوهُ	سَبِيلًا
but if they see (the) way	(of) error	they will take it	(as their) way
بِأَنَّهُمْ كَذَّبُوا	بِآيَاتِنَا	وَكَانُوا	عَنَّا
because they rejected	Our Signs	and they were	from them
وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا	وَلِقَاءَ	الْآخِرَةِ
and those who rejected	Our Signs	and (the) Meeting	(in) the Hereafter
أَعْمَلُهُمْ	هَلْ يُجْزَوْنَ	إِلَّا مَا كَانُوا	يَعْمَلُونَ
their deeds	(will) they be rewarded?	except (for) what they used to	do

وَأَتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

148. And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zālimūn* (wrongdoers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

وَأَتَّخَذَ قَوْمُ	مُوسَىٰ	مِنْ بَعْدِهِ	مِنْ حُلِيِّهِمْ
and took (the) people	(of) Moses	after him	out of their ornaments
عِجْلًا	جَسَدًا	لَهُ	خُورٌ
a calf	(the) body	which had	a (lowing) sound
أَنَّهُ	أَلَمْ يَرَوْا	ثَلَاثَةٌ	ثَلَاثَةٌ
that it	(did) they not see?	three	three

لَا يَكَلِّمُهُمْ	وَلَا يَهْدِيهِمْ	سَبِيلًا	اتَّخَذُوهُ
can not speak to them	neither it can guide them	(to the) way	they took it (for worship)
وَكَانُوا ظَالِمِينَ	وَلَمَّا	سُقِطَ فِي أَيْدِيهِمْ	وَرَأَوْا
and they were the wrongdoers	and when	they felt regretted	and saw (realized)
أَنَّهُمْ	قَدْ ضَلُّوا	قَالُوا	لَمَّا يَرْحَمْنَا
that they	indeed had gone astray	they said	(did) not have mercy on us
رَبَّنَا	وَيَغْفِرْ	لَنَا	لَنَكُونَنَّ مِنَ الْخَاسِرِينَ
our Lord	and forgive	[for] us	we shall certainly be among the losers

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

150. And when Mūsā (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hārūn (Aaron)] said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zālimūn (wrongdoers)."

وَلَمَّا رَجَعَ	مُوسَىٰ	إِلَىٰ قَوْمِهِ	غَضْبَنَ	أَسِفًا	قَالَ
and when returned	Moses	to his people	angry	(and) grieved	he said
بِئْسَمَا	خَلَفْتُمُونِي	مِنْ بَعْدِي	أَعَجِلْتُمْ		
an evil thing is that	you have done (in) my place	after me	(did) you hasten?		
أَمْرَ	رَبِّكُمْ	وَأَلْقَى الْأَلْوَاحَ	وَأَخَذَ	بِرَأْسِ	
(the) decree	(of) your Lord	and he threw down the Tablets	and seized	by head	

أَخِيهِ	يَجْرُهُ	إِلَيْهِ	قَالَ	ابْنِ	أُمِّ
his brother	dragging him	to himself	he said	O son	(of) my mother
إِنَّ الْقَوْمَ	أَسْتَضَعُّونِي	وَكَاذِبُوا	يَقْتُلُونَنِي	فَلَا تُشْمِتْ	
indeed the people	judged me weak	and were about	to kill me	so let not gloat	
بِكِ	الْأَعْدَاءِ	وَلَا تَجْعَلْنِي	مَعَ الْقَوْمِ	الظَّالِمِينَ	
over me	the enemies	and place me not	with the people	(who are) wrongdoers	

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾
 إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَاهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا
 وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا
 وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾

151. Mūsā (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

قَالَ	رَبِّ اغْفِرْ	لِي	وَلِإِخِي	وَأَدْخِلْنَا	فِي رَحْمَتِكَ
he said	O my Lord forgive	me	and my brother	and admit us	into Your Mercy
وَأَنْتَ	أَرْحَمُ	الرَّاحِمِينَ	إِنَّ الَّذِينَ اتَّخَذُوا		
for You	(are the) Most Merciful	(of) the merciful	indeed those who took		
الْعِجْلَ	سَيَنَاهُمْ	غَضَبٌ	مِنْ رَبِّهِمْ	وَذِلَّةٌ	
the calf (for worship)	will overtake them	wrath	from their Lord	and humiliation	
فِي الْحَيَاةِ	الدُّنْيَا	وَكَذَلِكَ نَجْزِي	الْمُفْتَرِينَ		
in the life	(of) the world	and thus do We recompense	those who fabricate lies		

وَالَّذِينَ	عَمِلُوا السَّيِّئَاتِ	ثُمَّ تَابُوا	مِنْ بَعْدِهَا	وَعَامَنُوا
but those who	did evil [deeds]	then repented	after that	and believed
إِنَّ رَبَّكَ	مِنْ بَعْدِهَا	لَغَفُورٌ	رَحِيمٌ	
verily your Lord	after that	(is) indeed All-Forgiving	Most Merciful	

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ فِي تَسْخِطِهَا هُدًى وَرَحْمَةً لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَتْلِكُنَا بِمَ فَعَلَ السَّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

154. And when the anger of Mūsā (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Wali* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

وَلَمَّا سَكَتَ	عَنْ مُوسَى	الْغَضَبُ	أَخَذَ الْأَلْوَابَ	
and when calmed down	from Moses	the anger	he took up the Tablets	
وَفِي تَسْخِطِهَا	هُدًى	وَرَحْمَةً	لِلَّذِينَ	هُمْ لِرَبِّهِمْ
and in their inscription	(was) guidance	and mercy	for those who	[to] their Lord [they]
يَرْهَبُونَ ﴿١٥٤﴾	وَأَخَارَ مُوسَى	قَوْمَهُ	سَبْعِينَ رَجُلًا	لِمِيقَاتِنَا
fear	and Moses chose	(of) his people	men seventy	for Our appointment
فَلَمَّا	أَخَذَتْهُمُ	الرَّجْفَةُ	قَالَ رَبِّ	لَوْ شِئْتَ
and when	seized them	a violent earthquake	he said O my Lord	had You willed

أَهْلَكَهُمْ	مِنْ قَبْلُ وَإِنِّي	أَتْلُوكُمَا	بِمَا
You would have destroyed them	and me before	would You destroy us?	for what
فَعَلَ السُّفَهَاءُ	مِنَّا	إِن هِيَ	إِلَّا فِتْنَتُكَ
the fools did	among us	it (is) not	but Your trial
تُضِلُّ بِهَا	مَنْ تَشَاءُ	وَلِيْنَا	فَاعْفِرْ
You mislead with it	whom You will	(are) our Guardian	so forgive
وَتَهْدِي	مَنْ تَشَاءُ	أَنْتَ	لَنَا
and You guide	whom You will	You	us
وَارْحَمْنَا	وَأَنْتَ	خَيْرٌ	الْغَافِرِينَ
and have mercy on us	and You	(are the) Best	(of) those who forgive

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابِي أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqun* (the pious), and give *Zakāt* (obligatory charity); and those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs and revelations, etc.);

وَأَكْتُبْ	لَنَا	فِي هَذِهِ	الدُّنْيَا	حَسَنَةً	وَفِي الْآخِرَةِ
and ordain	for us	in this	world	good	and in the Hereafter
إِنَّا هُنَا	إِلَيْكَ	قَالَ عَذَابِي	أَصِيبُ	بِهِ	
indeed we have turned	to You	He said (as to) My punishment	I afflict	therewith	
مَنْ أَشَاءُ	وَرَحْمَتِي وَسِعَتْ	كُلَّ شَيْءٍ	فَسَأَكْتُبُهَا		
whom I will	and My Mercy encompasses	every thing	so I shall ordain that		
لِلَّذِينَ يَتَّقُونَ	وَيُؤْتُونَ الزَّكَاةَ	وَالَّذِينَ هُمْ	بِآيَاتِنَا يُؤْمِنُونَ		
for those who do right	and pay Zakat	and those who	believe in Our Signs		

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي

التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurāt (Torah) (Deut, xviii 15) and the Injil (Gospel) (John, xiv 16) with them, – he commands them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful *At-Tayyibāt* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabā'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allāh's Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be the successful.

الَّذِينَ يَتَّبِعُونَ	الرَّسُولَ	النَّبِيَّ	الْأُمِّيَّ	الَّذِي
those who follow	the Messenger	the Prophet	the Ummi (unlettered)	whom
يَجِدُونَهُ	مَكْتُوبًا	عِنْدَهُمْ	فِي التَّوْرَةِ	وَالْإِنْجِيلِ
they find [him]	written	with them	in the Torah	and the Gospel
يَأْمُرُهُم	بِالْمَعْرُوفِ	وَيَنْهَاهُمْ	عَنِ الْمُنْكَرِ	وَيُحِلُّ
he commands them	to good	and forbids them	from the evil	and he makes lawful
لَهُمُ الطَّيِّبَاتِ	وَيُحَرِّمُ	عَلَيْهِمُ	الْخَبَائِثَ	وَيَضَعُ
the pure things to them	and prohibits	on them	the impure things	and he removes
عَنْهُمْ	إِصْرَهُمْ	وَالْأَغْلَالَ	الَّتِي كَانَتْ	عَلَيْهِمْ
from them	their burdens	and the fetters	which were	upon them
فَالَّذِينَ آمَنُوا	بِهِ	وَعَزَّرُوهُ	وَنَصَرُوهُ	وَاتَّبَعُوا النُّورَ
so those who believed	in him	and supported him	and helped him	and followed the light

الَّذِي	أُنْزِلَ مَعَهُ	أُولَئِكَ هُمْ	الْمُفْلِحُونَ ﴿١٥٧﴾
which	has been sent down with him	those [they]	(are) the successful

قُلْ يَتَايَتُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِنْ قَوْمِ
مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

158. Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh – to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allāh and His Words [(this Qur'ān), the Taurat (Torah) and the Injil (Gospel) and also Allāh's Word: "Be!" – and he was, i.e. 'Īsā (Jesus) son of Maryam (Mary), ﷺ], and follow him so that you may be guided." 159. And of the people of Mūsā (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

قُلْ	يَتَايَتُهَا النَّاسُ	إِنِّي	رَسُولُ اللَّهِ	إِلَيْكُمْ جَمِيعًا
say	O	verily I am	(the) Messenger (of) Allāh	to you all
الَّذِي	لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
Who	to Whom (belongs)	(the) dominion	(of) the heavens	and the earth
لَا إِلَهَ	إِلَّا هُوَ	يُحْيِي	وَيُمِيتُ	فَآمِنُوا بِاللَّهِ
(there is) no god	but He	He gives life	and causes death	so believe in Allāh
وَرَسُولِهِ	النَّبِيِّ	الْأُمِّيِّ	الَّذِي يُؤْمِنُ بِاللَّهِ	
and His Messenger	the Prophet	the Ummi (unlettered)	who believes in Allāh	
وَكَلِمَتِهِ	وَاتَّبِعُوهُ	لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾	وَمِنْ قَوْمِ	
and His Words	and follow him	so that you may find guidance	and from (the) people	

يُعِدِّلُونَ	وَبِهِ	يَهْدُونَ بِالْحَقِّ	أُمَّةٌ	مُوسَى
establish justice	and with it	who guide with truth	(there is) a party	(of) Moses

وَقَطَعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَنَهُ قَوْمُهُ أَنْبِضِرْ بِعَصَاكَ الْحَجَرَ فَنَبْجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them Al-Manna and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَقَطَعْنَاهُمْ	اثْنَتَى عَشْرَةَ	أَسْبَاطًا	أُمَمًا	وَأَوْحَيْنَا
and We divided them	(into) twelve	tribes	{as} communities	and We inspired
إِلَى مُوسَى إِذِ	اسْتَسْقَنَهُ	قَوْمُهُ	أَنْبِضِرْ بِعَصَاكَ	الْحَجَرَ
when to Moses	asked him for water	his people	that strike with your staff	the stone
فَنَبْجَسَتْ	مِنْهُ	اثْنَتَا عَشْرَةَ	عَيْنًا	قَدْ عَلِمَ كُلُّ
and gushed forth	out of it	twelve	each	certainly knew
مَشْرِبَهُمْ	وَوَضَعْنَا	عَلَيْهِمُ	الْغَمَمَ	وَأَنْزَلْنَا
their drinking place	and We provided shades	on them	(of) clouds	and We sent down
عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوى	كُلُوا مِنْ طَيِّبَاتِ	مَا	رَزَقْنَاكُمْ	
and quails manna upon them	eat of (the) good things	which	We have provided you	
وَمَا ظَلَمُونَا	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ		
and they wrong Us not	[and] but they were	(to) themselves doing wrong		

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers."

162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَإِذْ قِيلَ	لَهُمْ	اسْكُنُوا هَذِهِ	الْقَرْيَةَ
and (remember) when it was said	to them	dwelt (in) this	town
وَكُلُوا	مِنْهَا	حَيْثُ شِئْتُمْ	وَقُولُوا حِطَّةٌ
and eat	therefrom	wherever you wish	and say repentance
وَادْخُلُوا الْبَابَ	سُجَّدًا	نَغْفِرْ لَكُمْ	خَطِيئَتَكُمْ
and enter the gate	in prostration	We shall forgive [for] you	your sins
سَنَزِيدُ الْمُحْسِنِينَ	فَبَدَّلَ الَّذِينَ	ظَلَمُوا	
We shall increase (the reward of) the good-doers	but changed those who	did wrong	
مِنْهُمْ	قَوْلًا	غَيْرَ الَّذِي	قِيلَ لَهُمْ
amongst them	word	other than (that) which	was said to them
عَلَيْهِمْ	رِجْزًا مِنْ السَّمَاءِ	بِمَا كَانُوا	يَظْلِمُونَ
upon them	a scourge from the heaven	(because) of what they used to	do wrong

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ

لَا تَأْتِيهِمْ كَذَلِكَ نَبَلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْتَقُونَ ﴿١٦٤﴾

163. And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allāh's Command (disobey Allāh). 164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."

وَسَأَلْتَهُمْ	عَنِ الْقَرْيَةِ	الَّتِي كَانَتْ	حَاضِرَةً	الْبَحْرِ
and ask them	about the town	which was	situated	(by) the sea
إِذْ عَدَوْتْ	فِي السَّبْتِ	إِذْ	تَأْتِيهِمْ	
when they transgressed	in (the matter of) the Sabbath (Saturday)	when	came to them	
حِيَتَانَهُمْ	يَوْمَ	سَبْتِهِمْ	شُرْعًا	وَيَوْمَ
their fish	(on the) day	(of) their Sabbath	visibly	and (on the) day
لَا يَسْبِثُونَ	لَا تَأْتِيهِمْ	كَذَلِكَ	نَبَلُوهُمْ	
they (did) not have Sabbath	(did) not come to them	thus	We did test them	
بِمَا كَانُوا	يَفْسُقُونَ	وَإِذْ	قَالَتْ أُمَّةٌ	
(because) of what they used to	disobey	and (remember) when	said a group	
لِمَ تَعِظُونَ قَوْمًا	مِّنْهُمْ	اللَّهُ مُهْلِكُهُمْ		
why (do) you admonish a people	of them	Allah (is about) to destroy them		
أَوْ مُعَذِّبُهُمْ	عَذَابًا	شَدِيدًا	قَالُوا مَعذِرَةٌ	
or punish them	(with) a punishment	severe	they said to offer an excuse	
إِلَىٰ رَبِّكُمْ	وَلَعَلَّهُمْ يَنْتَقُونَ			
to your Lord	and that they may refrain from disobedience			

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ
الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allāh's Command (disobey Allāh). 166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allāh's forgiveness).

فَلَمَّا نَسُوا	مَا ذُكِّرُوا بِهِ	أَنْجَيْنَا	
We forgot	what they had been reminded	We delivered	with [it]
الَّذِينَ يَنْهَوْنَ	عَنِ السُّوءِ	وَأَخَذْنَا	الَّذِينَ ظَلَمُوا
those who forbade	from evil	but We afflicted	those who did wrong
بِعَذَابٍ	بَئِيسٍ	يَمَا كَانُوا	يَفْسُقُونَ ﴿١٦٥﴾
with a torment	severe	(because) of what they used to	transgress
فَلَمَّا عَتَوْا	عَنْ مَا	نُهُوا عَنْهُ	قُلْنَا لَهُمْ
so when they persistently did	[from] what	they were forbidden from [it]	We said to them
كُونُوا قِرَدَةً	خَاسِيَةً ﴿١٦٦﴾	وَإِذْ	تَأَذَّنَ رَبُّكَ
be you monkeys	despised	and (remember) when	your Lord declared
لَيَبْعَثَنَّ عَلَيْهِمْ		إِلَى يَوْمِ	الْقِيَامَةِ
(that) He will certainly send upon them		till (the) Day	(of) Resurrection
يَسُومُهُمْ	سُوءَ	الْعَذَابِ	إِنَّ رَبَّكَ
would afflict them	(with) a grievous	torment	indeed your Lord
			لَسَرِيعٌ
			(is) verily Swift

رَحِيمٌ	لَعَفُورٌ	وَإِنَّهُ	الْعِقَابِ
Most Merciful	(15) indeed All-Forgiving	and certainly He	(16) Persecution

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَىٰ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh's obedience). 169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqūn (the pious). Do you not then understand?

مِّنْهُمْ	أُمَمًا	فِي الْأَرْضِ	وَقَطَعْنَاهُمْ
among them	(as separate) communities	in the land	and We dispersed them
وَبَلَوْنَاهُمْ	ذَلِكَ	دُونَ	وَمِنْهُمْ
and We tested them	that	(are) other than	and among them
فَخَلَفَ	لَعَلَّهُمْ يَرْجِعُونَ	وَالسَّيِّئَاتِ	بِالْحَسَنَاتِ
then succeeded	so that they may turn (to Us)	and evil (calamities)	with good (blessings)
هَذَا	يَأْخُذُونَ عَرَضَ	وَرِثُوا الْكِتَابَ	خَلَفَ
(of) this	they grasp (the) goods	who inherited the Book	(evil) successors
			after them

عَرَضُ	وَأِنْ يَأْتِهِمْ	سَيَغْفِرُ لَنَا	وَيَقُولُونَ	الْأَذَنَى
(offer of) good	and if comes to them	we shall be forgiven	and they say	low life
مِيثَاقُ	عَلَيْهِمْ	الَّذِي تَوَخَّذَ	يَأْخُذُوهُ	مِثْلُهُ
(the) covenant	from them	was not taken?	they would seize it	of the like
إِلَّا الْحَقَّ	عَلَى اللَّهِ	لَا يَقُولُوا	أَنْ	الْكِتَابِ
but the truth	about Allah	they will not say	that	(of) the Book
الْآخِرَةِ	وَالْأَوَّلِ	فِيهِ	وَدَرَسُوا مَا	
(of) the Hereafter	and the abode	(is) in it	and they have studied what	
أَفَلَا تَعْقِلُونَ ﴿١٧٠﴾	لِلَّذِينَ يَتَّقُونَ	خَيْرٌ		
(do) you not then understand?	for those who fear (Allah)	(is) better		

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ وَإِذْ نُنَقِّنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salāt* (the prayers), certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the *Taurāt* (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him." 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

وَالَّذِينَ	يُمْسِكُونَ بِالْكِتَابِ	وَأَقَامُوا الصَّلَاةَ	إِنَّا
and those who	hold fast to the Book	and established the prayer	indeed We
لَا نُضِيعُ أَجْرَ	الْمُصْلِحِينَ ﴿٧٧﴾	وَإِذْ نُنَقِّنَا	
shall not waste (the) reward	(of) the righteous	and (remember) when We raised	
الْجَبَلِ	فَوْقَهُمْ	كَأَنَّهُ	ظَلَّةٌ
the mountain	over them	as if it	(was) a canopy
وَأَقْعُ	بِهِمْ	خُذُوا مَا	ءَاتَيْنَاكُمْ
(was) going to fall	on them	hold what	We have given you
وَأَذْكُرُوا مَا	فِيهِ	لَعَلَّكُمْ تَتَّقُونَ ﴿٧٨﴾	وَإِذْ
and remember what	(is) in it	so that you may refrain from evil	and (remember) when
أَخَذَ رَبُّكَ	مِنْ بَنِي	ءَادَمَ	مِنْ ظُهُورِهِمْ
your Lord took	of (the) Children	(of) Adam	from their loins
وَأَشْهَدَهُمْ	عَلَى أَنْفُسِهِمْ	أَلَسْتُ	بِرَبِّكُمْ
and made them testify	to themselves	am I not?	your Lord
أَنْ تَقُولُوا يَوْمَ	الْقِيَمَةِ	إِنَّا كُنَّا	عَنْ هَذَا
lest you say (on the) Day	(of) Resurrection	verily we were	unaware

أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿٧٩﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٨٠﴾ وَأَتْلَوْا عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿٨١﴾

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bātil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?" 174. Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth). 175. And recite (O Muhammad ﷺ) to them

the story of him to whom We gave Our *Ayāt* (proofs, evidences, lessons, signs, etc.), but he threw them away; so *Shaitān* (Satan) followed him up, and he became of those who went astray.

أَوْ تَقُولُوا	إِنَّمَا أَشْرَكَ آبَاؤُنَا	مِنْ قَبْلُ	وَكُنَّا
or you should say	only our forefathers associated (with Allah)	before (us)	and we were
ذُرِّيَّةً	مِّن بَعْدِهِمْ	أَفَنُهَلِكُنَا	بِمَا فَعَلَ الْمُبِطُونَ
(their) offspring	after them	so would You destroy us?	for what the unrighteous did
وَكَذَلِكَ	نُفَصِّلُ الْآيَاتِ	وَلَعَلَّهُمْ يَرْجِعُونَ	وَأَتْلُ عَلَيْهِمْ
and thus	do We explain (Our) Verses	and that they may return	to them and recite
نَبَأَ	الَّذِي	ءَاتَيْنَاهُ	ءَايَاتِنَا
(the) story	(of) whom	We gave [him]	Our Signs
فَاتَّبَعَهُ	الشَّيْطَانُ	فَكَانَ	مِنَ الْغَاوِينَ
so followed him	Satan	and he became	of those who went astray

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۚ سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ۚ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٰ وَمَنْ يُضِلِلْ فَلَا وَلِيَّكَ هُمْ الْخَاسِرُونَ ۚ

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our *Ayāt* (proofs, verses, evidences, and signs, etc.), and used to wrong their own selves. 178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, – then those! they are the losers.

وَلَوْ شِئْنَا	لَرَفَعْنَاهُ	بِهَا
and if We willed	We would surely have exalted him	with these (signs)
وَلَنَكِنُّهُ أَخْلَدٌ	إِلَى الْأَرْضِ	وَاتَّبَعَ هَوَاهُ
[and] but he clung (inclined)	to the earth	and followed his vain desires
كَمَثَلِ	الْكَلْبِ	إِنْ تَحَمَّلْ
(is) like (the) parable	(of) a dog	if you attack
أَوْ تَرُكْهُ	يَلْهَثُ	ذَلِكَ
or (if) you leave him	he lolls his tongue out	that
الَّذِينَ كَذَبُوا	بِآيَاتِنَا	فَأَقْصَصَ الْقَصَصَ
who rejected	Our Signs	so narrate (these) stories (to them)
سَاءَ مَثَلًا	الْقَوْمِ	الَّذِينَ كَذَبُوا
evil is (the) example	(of) the people	who rejected
وَأَنفُسُهُمْ كَانُوا	يَظْلِمُونَ	مَنْ يَهْدِ اللَّهُ
and (to) themselves they used to	do wrong	whom Allah guides
الْمُهْتَدَى	وَمَنْ يُضِلِلْ	فَأُولَئِكَ هُمُ
(is) the guided one	and whom He lets go astray	(the) losers

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. 180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and

leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَلَقَدْ ذَرَأْنَا	لِجَهَنَّمَ	كَثِيرًا	مِّنَ الْجِنِّ	وَالْإِنسِ
and certainly We have created	for Hell	many	of the jinn	and mankind
هُمْ قُلُوبٌ	لَّا يَفْقَهُونَ	بِهَا	وَهُمْ	أَعْيُنٌ
they have hearts	they understand not	with them	and they have	eyes
لَّا يُبْصِرُونَ	بِهَا	وَهُمْ	ءَاذَانٌ	لَّا يَسْمَعُونَ
they see not	with them	and they have	ears	they hear not
كَأَلَنْعَمٍ	بَلَّهْمُ	أَضَلُّ	أُولَئِكَ	هُمْ
are like cattle	nay they	are more astray	those	(they)
وَلِلَّهِ الْأَسْمَاءُ	الْحُسْنَى	فَادْعُوهُ	بِهَا	وَذَرُوا الَّذِينَ
and for Allah (are) the Names	Excellent	so invoke Him	by them	and leave those who
يُلْحِدُونَ فِي أَسْمَائِهِ	سَيُجْزَوْنَ	مَا كَانُوا	يَعْمَلُونَ	
distort	they will be requited	(for) what they used to	do	
in	His Names			

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾ أُولَئِكَ يَنْفَكِرُوا مَا بِصَاحِبِهِمْ مِنْ جَنَّةٍ إِنَّهُ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أُولَئِكَ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ ﴿١٨٥﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plot is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad ﷺ). He is but a plain warner. 185. Do they not look in the dominion of the heavens and the earth and all things

that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

وَمِمَّنْ خَلَقْنَا	أُمَّةٌ	يَهْدُونَ بِالْحَقِّ
and of (those) whom We have created	(is) a party	who guide with the truth
وَبِهِ يَعْدِلُونَ	وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا
and with it they do justice	and those who have rejected	Our Signs
سَنَسْتَدْرِجُهُمْ	مِّنْ حَيْثُ	لَا يَعْلَمُونَ
We shall gradually take them (to ruin)	from where	they know not
لَهُمْ	إِن كَيْدِي	مَتِينٌ
[to] them	certainly My Plan	(is) strong
بِصَاحِبِهِمْ	مِّنْ جِنَّةٍ	إِنْ هُوَ
in their companion	any madness	he (is) not
أَوَلَمْ يَنْظُرُوا	فِي مَلَكُوتِ	السَّمَوَاتِ
[and] (did) they not look?	in (the) dominion	(of) the heavens
وَمَا خَلَقَ اللَّهُ	مِنْ شَيْءٍ	وَأَنْ عَسَىٰ
and what Allah has created	of (every) thing	and that it may be
قَدْ أَقْرَبَ أَجَلُهُمْ	فَبِأَيِّ	حَدِيثٍ
verily drawn near their term (of life)	then in what	message
		بَعْدَهُ يَوْمُنَّ
		after this they will believe

مَنْ يُضِلِلِ اللَّهُ فَمَا هَادِيَ لَهُ، وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ
 أَيَّانَ مَرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثُقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ
 لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ
 النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions. 187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge

thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."

وَيَذَرُهُمْ	لَهُ	فَكَلا هَادِيَ	مَنْ يُضِلُّ اللَّهُ
and He leaves them	for him	then (there is) no guide	whom Allah lets go astray
أَيَّانَ	عَنِ السَّاعَةِ	يَسْأَلُونَكَ	فِي طُغْيَانِهِمْ يَعْمَهُونَ
when (is)	about the Hour	they ask you	wander blindly in their transgression
لَا يُجَلِّهَا	رَبِّي	عِنْدَ	قُلْ إِنَّمَا عِلْمُهَا
none can manifest [it]	my Lord	(is) with	say only its knowledge
وَالْأَرْضُ	ثَقُلَتْ فِي السَّمَوَاتِ	إِلَّا هُوَ	لَوْفَهَا
and the earth	it (will) weigh heavy in the heavens	but He	its time
حَفِيٌّ	كَأَنَّكَ	يَسْأَلُونَكَ	إِلَّا بَغْنَةً
(were) very knowledgeable	as if you	they ask you	but suddenly
لَا يَعْلَمُونَ	النَّاسِ	وَلَكِنْ أَكْثَرُ	عِنْدَ اللَّهِ
know not	(of) the people	[and] but most	(is) with Allah
			say only its knowledge about it

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْمَرْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَبْلًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

188. Say (O Muhammad ﷺ): "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe." 189. It is He Who has created you from a single person (Adam),

and (then) He has created from him his wife [Hawwā' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by Ibn Kathīr in his *Tafsīr*) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allāh, their Lord (saying): "If You give us a *Sālih* (good in every aspect) child, we shall indeed be among the grateful."

قُلْ لَا أَمْلِكُ	لِنَفْسِي	نَفْعًا	وَلَا ضَرًّا	إِلَّا مَا شَاءَ اللَّهُ
I possess not	for myself	any good	nor any harm	except that Allah wished
وَلَوْ كُنْتُ	أَعْلَمُ الْغَيْبِ	لَأَسْتَكْثَرْتُ		
and if I had	knowledge of the Unseen	I should surely have abundance		
مِنَ الْخَيْرِ	وَمَا مَسَّنِي	السُّوءُ	إِن أَنَا	إِلَّا نَذِيرٌ
of (all sorts of) good	and touched me not	the evil	I am not	but a warner
وَبَشِيرٌ	لِقَوْمٍ يُؤْمِنُونَ	هُوَ	الَّذِي	خَلَقَكُمْ
and a herald of glad-tidings	for believing people	He	Who	has created you
مِّنْ نَّفْسٍ	وَحِدَةٍ	وَجَعَلَ	مِنْهَا	زَوْجَهَا
from a person	single	and He made	out of it	its mate
إِلَيْهَا	فَلَمَّا	تَغَشَّاهَا	حَمَلَتْ	حَمْلًا
in her	and when	he covered her (he had sexual contact with her)	she bore a burden	
خَفِيفًا	فَمَرَّتْ بِهِ	فَلَمَّا أَثْقَلَتْ	دَعَا اللَّهَ	
light	and moved about with it	but when she grew heavy	they both invoked Allah	
رَبَّهُمَا	لِئِنْ آتَيْنَا	صَلِحًا	لَنَكُونَنَّ	مِنَ الشَّاكِرِينَ
their Lord	(that) if You gave us	a righteous (child)	we shall indeed be among	the grateful

فَلَمَّا آتَيْنَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٩٠﴾
 أَيْشُرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ ﴿٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ
 يَنْصُرُونَ ﴿٩٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سِوَاءَ عَلَيْكُمْ أَدَعَوْتُهُمْ

أَمْ أَنْتُمْ صَمُوتُونَ ﴿١٩٢﴾

190. But when He gave them (the polytheist and his wife) a *Sālih* (good in every aspect) child, they ascribed partners to Him (Allāh) in that which He has given to them. High is Allāh, Exalted above all that they ascribe as partners to Him.

191. Do they attribute as partners to Allāh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

فَلَمَّا	ءَاتَاهُمَا	صَلِيحًا	جَعَلَا لَهُ	شُرَكَاءَ	فِيمَا
in that which	He gave them	a righteous (child)	they attributed to Him	partners	but when
ءَاتَاهُمَا	فَتَعَالَى اللَّهُ	عَمَّا يُشْرِكُونَ	عَمَّا يُشْرِكُونَ	عَمَّا يُشْرِكُونَ	عَمَّا يُشْرِكُونَ
He had given to them	but Exalted is Allah	above (all) that they associate (with Him)	above (all) that they associate (with Him)	above (all) that they associate (with Him)	above (all) that they associate (with Him)
أَيُشْرِكُونَ	مَا لَا يَخْلُقُ	شَيْئًا	شَيْئًا	شَيْئًا	شَيْئًا
(do) they associate (as partners with Allah)?	(those) who can not create	anything	anything	anything	anything
وَهُمْ يَخْلُقُونَ	وَلَا يَسْتَطِيعُونَ	لَهُمْ	نَصْرًا	نَصْرًا	نَصْرًا
but they are created	and they can not give	[to] them	any help	any help	any help
وَلَا أَنْفُسَهُمْ يَنْصُرُونَ	وَإِنْ تَدْعُوهُمْ	إِلَى الْهُدَى	لَا يَتَّبِعُوكُمْ	لَا يَتَّبِعُوكُمْ	لَا يَتَّبِعُوكُمْ
nor they can help themselves	and if you call them	to the guidance	they follow you not	they follow you not	they follow you not
سَوَاءٌ	عَلَيْكُمْ	أَدْعَوْهُمْ	أَمْ أَنْتُمْ	صَمُوتُونَ	صَمُوتُونَ
(it is the) same	for you	(whether) you call them?	or you	(keep) silent	(keep) silent

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ﴿١٩٥﴾ إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَلَ الْكِتَابُ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

194. Verily, those whom you call upon besides Allāh are slaves like you. So call upon them and let them answer you if you are truthful. 195. Have they feet

wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad ﷺ): "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite! 196. "Verily, my *Walī* (Protector, Supporter, and Helper) is Allāh Who has revealed the Book (the Qur'ān), and He protects (supports and helps) the righteous.

إِنَّ الَّذِينَ تَدْعُونَ		مِنْ دُونِ اللَّهِ		عِبَادٌ		أَمْثَالُكُمْ		فَادْعُوهُمْ	
indeed those whom you invoke		besides Allah		(are) slaves		like you		so invoke them	
فَلْيَسْتَجِيبُوا لَكُمْ		إِنْ كُنْتُمْ صَادِقِينَ		أَلَهُمْ		أَرْجُلٌ		يَمْشُونَ	
and let them answer [to] you		if you are truthful		have they?		feet		they walk	
يَهَيَّأُ أَمْ لَهُمْ		يَبْطِشُونَ		أَيْدٍ		أَمْ يَهَيَّأُ		أَعْيُنٌ	
or therewith have they		they hold hands		have they		or therewith		eyes	
يُبْصِرُونَ		أَمْ يَهَيَّأُ		أَمْ لَهُمْ		أَمْ يَسْمَعُونَ		أَمْ يَهَيَّأُ	
they see therewith or		have they ears		they hear		therewith		say	
أَدْعُوا شُرَكَاءَكُمْ		ثُمَّ كِيدُوا		فَلَا تُنْظِرُونَ					
invoke your partners (of Allah)		then plot against me		and you give me no respite					
إِنَّ وَلِيََّ اللَّهِ		الَّذِي		نَزَّلَ الْكِتَابَ		وَهُوَ		يَتَوَلَّى الصَّالِحِينَ	
indeed my Protector (is) Allah		Who		revealed the Book		and He		protects the righteous	

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ۚ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا ۚ وَتَرَبَّهُمْ يُنْظِرُونَ ۚ وَإِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ۚ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۚ وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۚ

197. "And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves." 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). 200. And if an evil whisper comes to you from *Shaitān* (Satan), then seek refuge

with Allāh. Verily, He is All-Hearer, All-Knower.

وَالَّذِينَ تَدْعُونَ		مِنْ دُونِهِ	لَا يَسْتَطِيعُونَ نَصْرَكُمْ	
and those whom you invoke		other than Him	they are not able to help you	
وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٧٧﴾		وَإِنْ تَدْعُوهُمْ	إِلَى الْهُدَى	لَا يَسْمَعُونَ
nor they can help themselves		and if you call them	to the guidance	they hear not
وَتَرَاهُمْ		يَنْظُرُونَ إِلَيْكَ	وَهُمْ لَا يَبْصُرُونَ ﴿١٧٨﴾	خُذِ الْعَفْوَ
and you (will) see them		looking at you	but they see not	hold forgiveness
وَأْمُرْ بِالْعُرْفِ		وَأَعْرِضْ	عَنِ الْجَاهِلِينَ ﴿١٧٩﴾	وَأِمَّا يَنْزَغَنَّكَ
and command the good		and turn away	from the ignorant	and if incites you
مِنَ الشَّيْطَانِ		نَزْعٌ	فَاسْتَعِذْ بِاللَّهِ	إِنَّهُ
from Satan		an evil incitement	then seek refuge with Allah	indeed He
		سَمِيعٌ	عَلِيمٌ ﴿١٨٠﴾	
		(is) All-Hearing	All-Knowing	

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٍ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصُرُونَ ﴿٢٠١﴾ وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

201. Verily, those who are *Al-Muttaqūn* (the pious), when an evil thought comes to them from *Shaitān* (Satan), they remember (Allāh), and (indeed) they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

إِنَّ الَّذِينَ اتَّقَوْا	إِذَا	مَسَّهُمْ	طَافٍ	مِّنَ الشَّيْطَانِ
indeed those who feared (Allah)	when	touches them	an evil thought	from Satan

تَذَكَّرُوا	فَإِذَا	هُمْ	مُبْصِرُونَ ﴿٦٧﴾	وَإِخْوَانُهُمْ
they remember	and behold	they	see (aright)	and their brothers
يَمْدُدُونَهُمْ	فِي الْغَيِّ ثَمَّ	لَا يُقْصِرُونَ ﴿٦٨﴾	وَإِذَا	
they plunge them deeper	in error	then	they relax (cease) not	and when
لَمْ تَأْتِهِمْ	بِآيَةٍ	قَالُوا	لَوْلَا أَجْتَبَيْتَهَا	
you bring them not	a miracle	they say	why have you not chosen it	
قُلْ	إِنَّمَا أَتَّبِعُ	مَا يُوحَىٰ	إِلَىٰ	مِنْ رَبِّي هَذَا بَصَائِرُ
say	only I follow	what is revealed	to me	insight this (is) from my Lord
مِنْ رَبِّكُمْ	وَهْدًى	وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٩﴾	
from your Lord	and guidance	and mercy	for a people who believe	

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٧﴾ وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٦٨﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ، وَلَهُ يَسْجُدُونَ ﴿٦٩﴾

204. So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy [i.e. during the compulsory congregational prayers when the *Imām* (of a mosque) is leading the prayer (except *Sūrah Al-Fātihah*), and also when he is delivering the Friday-prayer *Khutbah*]. 205. And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

وَإِذَا قُرِئَ	الْقُرْآنُ	فَاسْتَمِعُوا لَهُ،	وَأَنْصِتُوا	
and when is recited	the Quran	then listen	to it	and keep silent
لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٧﴾	وَأَذْكُرْ رَبَّكَ	فِي نَفْسِكَ	تَضَرُّعًا	
so that you may receive mercy	and remember your Lord	in your heart	humbly	

وَحَيْفَةً	وَدُونَ	الْجَهْرَ	مِنَ الْقَوْلِ	بِالْغَدُوِّ
and (with) fear	and without	loudness	of the words	in the mornings
وَالْأَصَالِ	وَلَا تَكُنْ	مِنَ الْغَافِلِينَ	إِنَّ الَّذِينَ	
and (in) the evenings	and be not	of the unheedful	indeed those who	
عِنْدَ	رَبِّكَ	لَا يَسْتَكْبِرُونَ	عَنْ عِبَادَتِهِ	
(are) with	your Lord	(do) not turn away in pride	from His worship	
	وَيُسَبِّحُونَهُ	وَلَهُ يَسْجُدُونَ		
	and they glorify Him	and they prostrate before Him		